

REPORT

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 11th February 1911.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 38.	1,000
2	"Bangaratna"	Banaghat	Do.	Kansi Lal Das, Karmokar, age 30.	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53.	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, V.A.M.A., Brahmin, age 40.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35.	1,000
6	"Basumati"	Ditto	Do.	Bibhuti Bhushan Paitandi, Mukhtiar.	300
7	"Birbhum Hitaisi"	Suri	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	300
8	"Birbhum Varta"	Do.	Do.	Prabodha Nanda Sarkar, Kayastha.	900 to 1,000
9	"Burdwan Sanjivani"	Burdwan	Do.	Dina Nath Mukherji, Brahmin, age 43.	850
10	"Chinsura Vartavaha"	Chinsura	Do.	Panchcowri Banerji, Brahmin.	5,000
11	"Daily Hitavadi"	Calcutta	Daily	Hari Dass Dutt, Kayastha, age 39.	400
12	"Dainik Chandrika"	Ditto	Do.	Shibnarain Banerji, M.A., B.L., Brahmin.	1,500
13	"Dharma-o-Karma"	Ditto	Monthly	Panchcowri Banerji, Brahmin.	30,000
14	"Education Gazette"	Chinsura	Weekly	Hari Das Dutt, Kayastha, age 39.	1,000
15	"Hitavadi"	Ditto	Do.	Behary Lal Roy.	600
16	"Hindusthan"	Ditto	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
17	"Jagaran"	Bagerhat	Do.	Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
18	"Jasohar"	Jessore	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
19	"Kalyani"	Magura	Do.	Surendra Nath Sen, age 33, Hindu.	500
20	"Khulnavasi"	Khulna	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
21	"Manbhum"	Purulia	Do.	Rev. Lal Behari Shah, Native Christian, age 34.	300
22	"Matribhumi"	Chandernagore	Do.	Priya Nath Guha, Kayastha, age 37.	3,000
23	"Muhammadi"	Calcutta	Do.	Madhusudhan Jana, age 50.	300
24	"Murshidabad Hitaisi"	Saidabad	Do.	Charu Chandra Roy, Kayastha, age 36.	400
25	"Navajivani-o-Swadeshi Christian."	Calcutta	Do.	Sosi Bhushan Banerji, Brahmin, age 44.	600
26	"Nayak"	Ditto	Daily	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
27	"Nihar"	Contai	Weekly	Kamakhyia Prosad Ganguli, Brahmin, age 61.	Peer.
28	"Pallivarta"	Bongong	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
29	"Pallivasi"	Kalna	Do.	Rakhal Chandra Chakravarti, Brahmin, age 37; Gopal Chandra Mitra, Kayastha, age 62.	500
30	"Prachar"	Calcutta	Monthly	Behary Lal Roy.	800
31	"Prasun"	Katwa	Weekly	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	60
32	"Pratihar"	Berhampore	Do.	Purna Chandra Ghattak, Brahmin, age 45.	7,000
33	"Purulia Darpan"	Purulia	Do.	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	2,000
34	"Ratnakar"	Asansol	Do.	Mrinal Kanti Ghose, Kayastha, age 39.	1,000
35	"Samaj"	Calcutta	Do.	Hom Chandra Nag, B.A., Kayastha, age 37.	3,300
36	"Samay"	Ditto	Do.		
37	"Samvad Purnachandrodaya"	Ditto	Daily		
38	"Sanjivani"	Ditto	Weekly		
39	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta	Do.		
40	"Surbarnabanik"	Do.	Do.		
41	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.		
HINDI.					
42	"Bharat Mitra"	Ditto	Weekly	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,300

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
HINDI—conold.					
43	"Bihar Bandhu" ...	Bankipore ...	Weekly	Ram Kishore Singh, Oudhia Karma, age 30.	500
44	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
45	"Ghar Bandhu" ...	Ranchi ...	Do.	Rev. Dr. A. Motilal	1,000
46	"Hindi Bangavasi" ...	Ditto ...	Do.	Hari Kissen Joahar, Khettri, age 31	6,000
47	"Hitvarta" ...	Ditto ...	Do.	Rao Parandkar, Maharashtra, Brahmin, age 28.	3,000
48	"Marwari" ...	Calcutta ...	Do.	S. K. Tetrevala, Hindu, age 35	500
49	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	370
50	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
51	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Pandey, Brahmin, age 35.	254
52	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Pandit Jagannand	143
53	"Bera Bazar Gazette" ...	Calcutta ...	Do.	Lala Bhagwan Din	Not known.
54	"Lakshmi" ...	Gya ...	Monthly		
PENJAB.					
55	"Namai Muqaddas Habul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
56	"Al Punch" ...	Bankipore ...	Weekly	Syed Husain, Muhammadan, age 36...	250
57	"Darus Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 36.	400
58	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
59	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	700
60	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
61	"Sambalpur Hitaisihini" ...	Bamra ...	Do.	Dinabandhu Garhnath, Chasa, age 35.	500
62	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 63.	500
63	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	600
64	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
65	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, Karmokar,	500

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1	"Daily
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Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st January 1911.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	Defunct.
2	"Hindi Biharee"	Bankipur	Weekly		

I.—FOREIGN POLITICS.

THE *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 30th January writes:—

*NAMA-I-MUQADDAS
HABLUL MATIN,
Jan. 30th, 1911.*

Centralization of national power.

Persia can retain her sovereign power only by unity and concentration of her energy. The Persians, as the paper says, have lost nothing save unity. The foreigners have got supremacy over them only on account of their disunion and personal quarrels. If the Persians, even now, bidding farewell to their disunion, join hands together they can get over their present troubles. As the remedy of the evils, which are in them, lies with themselves alone the Persians should not be sorry for the natural and political occurrences. If they continue disunited they will have to serve the foreigners as slaves, but with unity they will be able to remove all obstacles to their progress. Mere talk about unity would, however, do them no good; they should therefore be up and doing. The Ministers and the spiritual leaders of Islam should take upon themselves the duty of stirring up the Persians into action. They should make out a programme for bringing about unity not in words, but in deeds, which alone can do them good. All great and influential men in the provinces, and the learned men, the princes, the merchants, and the labourers, the Kashkai, Bakhtyari, Pushtkohi, and even gentlemen of small provinces, should unite together. They should all take an oath to begin the work at once. If they give up theories and begin practical work at once, the paper doesn't think, there is any one who would not help them. The paper says that only a hundred united Persians would do for the present. But in order that the unity be permanent the Prime Minister and the spiritual leaders should be included in it though not in a formal way, so that the masses may have confidence in it and that there should be a programme of action which should not be vitiated by any self or personal interests and have nothing but the maintenance of the sovereign power of Persia and the protection of Islam for its aim.

*NAMA-I-MUQADDAS
HABLUL MATIN,
Jan. 30th, 1911.*

2. After praising Nasir-ul-Mulk, the Prime Minister of Persia, than whom the Persians could find no better man to steer the ship of the state, the *Nama-i-Muqaddas Hablul*

*NAMA-I-MUQADDAS
HABLUL MATIN,
Jan. 30th, 1911.*

Matin [Calcutta] of the 30th January observes that if the Persians want safety of Islam and maintenance of sovereign power they should not blindly follow others or rejoice at every news for if, God forbid, they, against the peaceful views of Nasir-ul-Mulk, become fickle-minded and have no patience they are likely to lose their power and put the yoke of subjection on their necks. The Persians should also remember that in a constitutional Government the Prime Minister and the King cannot be blamed for any fault of the Cabinet of Ministers, for they are impartial bodies. The foreigners will no doubt try to poison the minds of the people against Nasir-ul-Mulk; but the Persians should not be duped by their tricks. They should carefully watch and be always ready to support their own representatives.

*NAMA-I-MUQADDAS
HABLUL MATIN,
Jan. 30th, 1911.*

3. Referring to the proposal of the old Cabinet now supported by the American counsellors for Persia. National Assembly of appointing Americans as their financial counsellors for Persia, the *Nama-i-*

Muqaddas Hablul Matin [Calcutta] of the 30th January says that this week's telegrams show that the Foreign Minister for Persia has officially, through his envoy, asked the American Government for men to act as counsellors and that that Government has agreed to nominate them.

The paper has already written that the Americans would be the best counsellors for Persia both in point of economy and politics. The American Government being the most civilized has surpassed all other Governments in the study of the science of finance. It has no frontier or political connection with Persia. It has no cause to unduly interfere with or wildly molest the Persians and therefore no harm to Persia can be apprehended from them. These Americans have been the tutors and guardians of the Japanese and up to this time are faithfully serving that country in the different offices which they hold. Besides, unlike the Europeans, they are heartily trying to educate the people of the East. They will surely train many Persians and make them

as competent as themselves by the time the term of their contract expires. The Americans are naturally good-hearted and would not therefore be faithless to Persia, like the Belgians, at the instigation of the Russian and English envoys. The only point for consideration is that the proposed counsellors should be experienced and influential men besides having educational qualifications for the present political condition of Persia stands in need of such men. In order to secure the services of influential counsellors Persia will have to consider the question of giving them a little more liberal salary which in the long run will be so much gain to the country. By the appointment of such learned and influential American counsellors in Persia, the foreigners would desist from their unlawful and daring molestations. The views of such counsellors about Persia and the Russians would carry great weight with the whole of Europe and America. They would enlist the sympathy of wealthy Americans to the present needs of Persia. In this connection it should be noted that the pecuniary help from America to China has saved the latter from the molestations of all other Powers. The sooner these Financial Counsellors are called to Persia the better. If necessary, the ministers should call American counsellors for Education and the Public Works as well. It would be very beneficial if the War Minister also calls military counsellors from Japan. After the American counsellors have taken charge of their duties the students that are now sent to Europe for education should better be sent to America. The Japanese students are receiving training in schools, offices and firms of America. There is no reason, therefore, why the Persians should not obtain the same benefit as the Japanese are doing at the hands of the Americans.

NAMA-I-MUQADDAS
HABUL MATIN,
Jan. 30th, 1911.

4. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 30th January reproduces a letter from Mr. E. G. Brown, Professor of Cambridge College, to the learned spiritual leaders of Islam in Persia sympathising with them on the deplorable condition of their country due to the mutual dissensions of the Persians and telling them that it could be bettered by unity only.

NAMA-I-MUQADDAS
HABUL MATIN,
Jan. 30th, 1911.

5. The *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 30th January under the marginally noted heading says that the Russian excuses for bringing troops into Persia, namely, protection of foreign subjects, settling internal dissensions, saving mercantile losses, maintenance of peace and order, etc., are all false. For the past four years all the foreign subjects have lived in peace in Persia. None of the Powers, not excepting France and England, had any regard for international rights during anarchy in their own country, but in Persia none of the foreign subjects had to suffer during the revolution there. The paper then, referring to the destruction of Persian subjects in Russia at the time of the Russo-Japanese war, says that the Persians did not resort to such drastic measures as the Russians have now adopted in their case. Even granting that a few foreign subjects were killed in Persia, the best remedy was to seek redress from the Government, if the Persian Government had refused to listen to their demand their next procedure was to represent the matter to the Council of Envoys at Teheran. This was the only humane method of settling the matter.

As regards the pecuniary loss to the Russians and the other Governments the same procedure of representing the matter to the Persian Government either direct or through the envoys ought to have been adopted. If the matter would not have been settled according to the terms of the treaties and international rights then alone would the Russians have been justified to adopt such harsh measures.

At the time of the despotic monarchy in Persia the English and the Russians had often to suffer such loss, but they never brought troops there. The Persians should compare the attitude of these Powers towards them under both forms of Government and should think over the cause of their mild treatment under the former and their present harsh manners. The reason is that the Persians at that time used to meet all the demands of these powers on account of either carelessness, greed of money or other shortcomings of the high officers who preferred that course to protecting Islam, their

kingdom and their mother country. But such is not the state of the country now. The Persians are no longer a lifeless body. These rival powers who are aware of the change among the Persians want to frighten them by their savage measures and to give them a set-back to their former disgraceful condition. The Persians should know that all promises of Russia are false. They will not take back their troops until the Persians route to action. No amount of correspondence would avail anything. The intelligent people of the country consisting of spiritual leaders, ministers and the nobility should form a committee to consider the best means of driving out the Russian troops from the country. The Persians should lay aside their private differences and unite together to protect their religion and the sovereign rights of their country. After uniting together for the cause of their country the Persians should ask the Russians to withdraw their troops. If they listen to their prayer it is well and good, otherwise the Persians should boycott the Russian goods at once. If this plan also fails they should seek the protection of rival powers. The Russians will then, it is sure, withdraw. The English will also give up their idea of interference and thus the Anglo-Russian Convention would come to nothing. If all these measures also fail the Persians should then declare *jihad* (a crusade).

6. In the refusal of Sir Edward Grey to permit Persia to levy a ten per cent. customs duty on imports in the south, the *Nama-i-Mugaddas Hablul Matin* [Calcutta] of the 30th January reads the motives of England to be to possess the revenue and to obtain the military administration of that part of Persia. Had it been otherwise the English Government could not have made the imposition of such duty conditional, for when the necessity of levying of such duty is admitted, as it has been by Sir Edward Grey, it is immaterial whether peace and order is restored by Persia herself or by a foreign Government.

If Sir Edward Grey says that he has no faith in the Persian administration of the south he may stipulate that order be maintained in southern Persia not that the police should be placed under English officers. Besides, the argument of Sir Edward Grey that the enhancement of duty would adversely affect the English trade is not sound because the incident of such duty would fall on the consumers, namely, the Persians.

The English Government is anxious to interfere in Persian affairs in the same way as the Russians have done, without incurring any expenditure for the same, and fearing that the order restored by the Persians may not involve them in financial difficulties permanently, wants to stick to its memorandum on one side, but refuses the levying of a duty by the Persians on the other.

The Persians always expected support from the English Government, which ever boasted of its love for liberty, but they have now understood the attitude of their neighbours towards them. The Persians ought to know that the foreigners would add to, rather than lighten their burden. If they had stood on their own legs without looking for any help from the foreigners, Sir Edward Grey would not have given them the reply that he has done. Did Sir Edward Grey know what injury could the Persians inflict on the English by a boycott of their goods which one day or other they may be obliged to do?

It is to be regretted that the Persians are even to-day ignorant of the strength of national unity and their own rights otherwise there would be no opportunity for them to receive such replies.

7. Referring to Reuter's telegrams from St. Petersburg and Teheran that Persia has paid damages to Russia for the assault on the Russian Consul near Shiraz and the plunder of the house of a Russian schoolmaster, and to England for the death of two English Consul's guards killed on the road between Shiraz and Isfahan, the *Nama-i-Mugaddas Hablul Matin* [Calcutta] of the 30th January observes that the Persian Consuls in Russia following these examples should not allow the life and property of the Persians to be lost for nothing. What a good friendship have the neighbours shown to Persia in her straitened circumstances!

The paper suggests that the new Cabinet citing these political claims upon them should henceforth tell the Europeans not to travel in the country,

ATRAVIM
JAN 30th 1911

ATRAVIM
JAN 30th 1911

ATRAVIM
JAN 30th 1911

NAMA-I-MUGADDAS
HABUL MATIN,
Jan. 30th, 1911.

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NAMA-I-MUGADDAS
HABUL MATIN,
Jan. 30th, 1911.

and if the latter insist on doing it should try to guard and protect them so that Persia may not be made liable to such damages and blame.

HITVARTA,
Feb. 2nd, 1911.

8. Referring to the warning of the English Government to Persia for establishing peace in the country and Persia's reply thereto, asking for the consent of England to levy a

"Might is right."

tax on foreign goods in order to meet the extra charges which the latter permits only on the condition that Persia should engage the services of the officers of the Indian army to maintain peace, the *Hitvarta* [Calcutta] of the 2nd February remarks:—A nice proposal! "Might is right (literally, the place for the shoes of the strong is on the head of the weak)."

HINDI BANGAVASI,
Feb. 6th, 1911.

9. The *Hindi Bangavasi* [Calcutta] of the 6th February writes:—The people of Persia had expected that by dethroning the Shah they would secure heavenly bliss but quite

Persia's misfortune.

the reverse has been the case. Will the people of this country take lesson from the deplorable condition of Persia?

HITVARTA,
Feb. 2nd, 1911.

10. The *Hitvarta* [Calcutta] of the 2nd February writes:—

The English and the Muham-
madan countries.

The Turkish Government is suspicious that the recent agreement entered into by the English with Russia is at the sacrifice of the Turkish interests in the Persian Gulf, although this has been contradicted by England.

The new relations established by Great Britain with European Powers for the maintenance of peace have produced dissatisfaction in the Muham-
madan world, and consequently the English have become unpopular, so to say, in Turkey, Persia, Egypt and other Muhammadan countries.

HITVARTA,
Feb. 2nd, 1911.

11. The *Hitvarta* [Calcutta] of the 2nd February says that the friendship

The regrettable policy of Japan.

between Russia and Japan and the increasing influence of these two Powers in Manchuria is

greatly agitating China. It appears that the victory over Russia has increased the pride of Japan. The policy which it adopted in depriving Korea of its independence is highly regrettable; and its secret object to swallow up China with the help of European Powers is very unhappy. Japan might be successful in this ignoble attempt supported by European allies, but surely it is doing wrong, for who will help it in case of its being involved in a war with European Powers.

BHARAT MITRA,
Feb. 4th, 1911.

12. Giving a short history of the Mauritius Island and its geographical particulars, the *Bharat Mitra* [Calcutta] of the 4th February remarks:—

Slavery in Mauritius.

The English have abolished only the old form of slavery; the slavery itself is still there; it has simply undergone a change of form. Now, the Indian slaves are doing the work which was done before by the Negro slaves.

BIR BHARAT,
Feb. 5th, 1911.

13. In an article on "Hindus in the Mauritius" the *Bir Bharat* [Calcutta] of the 5th February describes the sufferings of

Sufferings of the Hindus in
Mauritius.

the Hindus as reported by Mr. Manila, Bar-at-law, at the meeting of the Congress and asks the Indians

there to agitate in the matter.

II.—HOME ADMINISTRATION.

(a)—Police.

SHIKSHA,
Feb. 2nd, 1911.

14. The *Shiksha* [Arrah] of the 2nd February classifies the people known

"The Government and the
sadhus."

as *sadhus* (mendicants or ascetics) in three sub-
divisions—(1) Paramhansas who look like half mad

and do not care at all for worldly comfort or honour; (2) those who lead a settled life at some holy place or a temple and devote their time in worship and preaching; and (3) those who wander about with the professed object of pilgrimage.

The third class, as the paper says, includes *sadhus* belonging to numerous sects and sub-sects. Many men of bad character—even Muhammadans and low-class Hindus assume the guise of such *sadhus* and commit thefts, robbery and other offences; even anarchists and bomb-throwers roam about in such disguise.

The paper thinks that some steps should be taken against these so-called *sadhus* for the safety of the people as well as the Government and also to check the increase in their number. The following suggestions are made in this connection by the paper:—

In case of the *sadhus* going about begging or visiting the lay men the police should make enquiries as to whence they have come, where they have put up, what district they belong to, etc., leaving only such *sadhus* alone as visit a holy place or stop at a *math* (monastery).

If a man who is really a householder but appears in the guise of a *sadhu* should be charged of deceiving the public. His movements should be watched and the things in his possession searched. Only those who are really moneyless should be allowed to beg in towns or villages.

These arrangements will, in the opinion of the paper, decrease the number of pretenders who will be obliged to work for their living and this will improve the condition of the country.

15. Referring to a case in which four persons are said to have been poisoned by eating the flesh of a *boal* fish in Dacca, the *Sanjivani* [Calcutta] of the 2nd February says that Government should enquire into the matter. If the case is true, people should be informed about the danger of eating *boal* fish. If it is false, like the recent betel scare, the public mind should be set at ease as soon as possible.

16. The *Muhammadi* [Calcutta] of the 3rd February regrets that, in spite of there being such a strong police-guard in Calcutta, gambling should prevail to an enormous extent in the streets of the metropolis even in broad daylight. Many innocent and helpless persons are falling victims to the various tricks of the rogues every day. The paper hopes that the Commissioner of Police will soon take strong measures against this.

17. The *Nayak* [Calcutta] of the 4th February says that the Government of Eastern Bengal and Assam has proscribed the following books, viz., (1) Chhatrapati Sivaji, (2) Durgasur, (3) Karmaphal, (4) Matri Puja, (5) Mir Kasim, (6) Mara-Uddhar, (7) Nandakumar, (8) Palasir Prayaschitta, (9) Ranajiter Jivanyajna, (10) Sirajuddaula, and (11) Surath Uddhar Gitabhinaya. It has also prohibited the staging of the dramatic works in this list. The paper remarks that some of these books are, however being freely published in Western Bengal.

18. The *Hindi Bangavasi* [Calcutta] of the 6th February notices the atrocious robbery committed by Pathan miscreants in the house of Seth Dhaniram of Sialkot district as reported by the Panjabi, and regrets that the Hindus of the Frontier Province have not got arms to protect themselves.

19. The *Sanjivani* [Calcutta] of the 2nd February hopes that the enquiry into the recent bomb affair at Ahmedabad will be conducted by able officers, as enquiries into such affairs, in the past, by incapable men have been productive of much mischief.

(b)—Working of the Courts.

20. Referring to the case in which a Muhammadan was wrongly convicted by the Sessions Judge of Bankura and sentenced to five years' rigorous imprisonment, the *Bangavasi* [Calcutta] of the 4th February says:—

Nothing can be more serious and scandalous than such flagrant miscarriage of justice. The man was unnecessarily harassed and persecuted, he had to go to jail. His Honour has undoubtedly shown his generosity by allowing him some compensation for his troubles. But he should also take effective measures for preventing a recurrence of such things in the future. The paper also wants to know whether the compensation was ordered to be paid out of the Government treasury, or whether those persons through whose default the poor man had to suffer all this trouble, had to pay it out of their own pockets.

ITANAGARI
Feb. 2nd, 1911.

ITANAGARI
BANGAVASI,
Feb. 2nd, 1911.

MUHAMMADI,
Feb. 3rd, 1911.

NAYAK,
Feb. 4th, 1911.

HINDI BANGAVASI,
Feb. 6th, 1911.

SANJIVANI,
Feb. 2nd, 1911.

BANGAVASI,
Feb. 4th, 1911.

BASUMATI,
Feb. 4th, 1911.

(c)—*Jails.*
21. The *Basumati* [Calcutta] of the 24th February says that recently, before the Sessions Judge of Nadia, a prisoner named Hemchandra said that the prison authorities had put him in chains because he drafted a petition for the prisoners complaining of bad diet. The Sessions Judge, it is said, has written to the District Magistrate on the matter and the paper draws the attention of the Lieutenant-Governor to it, for it is a scandalous affair, if true.

(d)—*Education.*

PALLI-VARTA,
Jan. 31st, 1911.

22. Referring to the case in which two students of the 1st class of the Mahespur High School were rusticated for two years by the order of the Director of Public Instruction, the *Palli Varta* [Bongong] of the 31st January remarks that the offence of the boys was that they playfully tied the *Rakhi* thread on to the wrists of some persons on the 16th of October last. The paper is astonished that the boys should be so severely punished for such a light offence. The punishment would have been proper if they had delivered animated public speeches, or destroyed Liverpool salt or British goods in any shop. The paper is unable to understand what great harm was caused by the boys having tied the *Rakhi* thread on to the wrists of one or two individuals. A few stripes by way of school discipline, or a fine of one or two rupees would have been a sufficient punishment. Rustication for two years will dull the boys' ardour for study and make them pursue a wrong course. The Director's order should, therefore, be over-ruled.

SANJIVANI,
Feb. 2nd, 1911. PUP

23. The Dacca correspondent of the *Sanjivani* [Calcutta] of the 2nd February says that the Lieutenant-Governor of Eastern Bengal and Assam has annulled Mr. Sharpe's circular about payment of school-fees by terms. But the circular about transfer remains in force. We hope, remarks the editor, that the correspondent's information is correct.

SANJIVANI,
Feb. 2nd, 1911.

24. The *Sanjivani* [Calcutta] of the 2nd February says that a number of Indian ladies held a meeting at Chittagong on the 8th ultimo and passed a resolution protesting against Mr. Sharpe's circular on payment of school-fees. A copy of the resolution has been sent to the Government. It is hoped that the prayer of the ladies will be granted.

SANJIVANI,
Feb. 2nd, 1911.

25. In a third article on "Blocking up of the path of education in Eastern Bengal," the *Sanjivani* [Calcutta] of the 2nd February says:—

Mr. Hallward, the new Director of Public Instruction in Eastern Bengal and Assam, has issued an order to the effect that Mr. Sharpe's circular on payment of school fees by terms should be enforced in all schools, public or private, high or middle. This is a fresh blow to the cause of education in the new province. But under what law can Mr. Hallward enforce the circular in private schools? It is a most flagrant interference with the freedom of such schools. We beg to draw the attention of the Government of India to this serious matter.

Who are the real masters of schools in Eastern Bengal? The University or the Director of Public Instruction and his subordinates? As a matter of fact, there is a dual authority in the matter of the control of these schools. The authority of the University is only nominal; the real authority is wielded by the Director and his subordinate Inspectors. The University has not a sufficiently strong staff of Inspectors, so that it has to depend always on the reports of the Government Inspectors. The result of this is that injustice is often done. Will not the University take any step against the Sharpe circular?

In the matter of selecting text-books also the freedom of school authorities has been completely destroyed. Even a few years ago Headmasters of High English schools had the freedom of selecting such text-books as they

chose, but now they too must stick strictly to the official list of text-books. This list is altered every year. Such alteration may be profitable to authors and book-sellers, but it entails great hardship on guardians and students. Again, the authorities in Eastern Bengal have brought the dispute on the partition to bear on text-books also. They have made it a rule that no book written by a Bengali should be made a text-book unless it is published in Dacca. The cases of Professor K. P. Basu's Algebra and Professor Sarada Prasanna Dass's Arithmetic may be cited as examples illustrative of this. It, however, does not matter whether Messrs. Macmillan and Company or Messrs. Longmans Green and Company get their books printed in Dacca, Calcutta or England. As regards teaching, it has been ordered that in none of the lower classes should students be taught the history of all India, but that they should be taught the history of only the north-eastern portion of India. It comes to this that boys in Eastern Bengal should be taught to forget that they had ever any connection with Western Bengal or the rest of India, or with its glorious past. They should be taught to think that their forefathers came from Manipur or Burma, and that their nearest kinsmen are the inhabitants of the Khasia and Cherapunji hills. They must now commit to memory the jaw-breaking names of hill chieftains instead of the names of Rana Pratap, Bhim Singha, and so on, and see pictures of the Lieutenant-Governor's residence at Shillong instead of those of the Taj Mahal and the Kutb Minar. We beg to draw the attention of Lord Hardinge to the matter and hope that His Excellency will try to know the truth by appointing a committee of enquiry.

26. The *Samaj* [Calcutta] of the 5th February says that the circular issued by the Director of Public Instruction, Eastern Bengal and Assam, demanding payment of school-fees by terms has greatly alarmed the people of the province. A number of Indian ladies of Chittagong have in a meeting passed a resolution protesting against the circular. It is hoped that the Lieutenant-Governor of the province will grant their prayer.

27. The *Englishman*, writes the *Sanjivani* [Calcutta] of the 2nd February, has brought a serious charge against officials. It says:—

"The study of the English language has been actively discouraged, high officials have openly sneered at the Indians who have abandoned their oriental dress and the reactions amongst the Indians themselves, who are attempting to stay the onset of the European civilisation, have found friends and sympathisers in the ranks of Lieutenant-Governors and Commissioners."

We want to know if this is true. The Government of Eastern Bengal and Assam has increased fees in schools and has made them payable by terms. We want to know if this has been done with a view to checking the progress of English education in the country. If what the *Englishman* says is true, we shall proceed to place before Lord Hardinge the views of the people of the country in order that the policy adopted by the Government of Eastern Bengal and Assam may be checked.

The Government of Bombay has increased fees in all High Schools within its jurisdiction. There are 20 High Schools in the Bombay Presidency. It being necessary to extend the buildings of these schools the opinions of Divisional Commissioners were called for. And these officials have expressed the view that it is impossible to extend school buildings as the number of students will go on increasing. They have said:—

"They cannot undertake to provide English education for all the boys of the district who may desire it, except where for special reasons Government may not wish to encourage the institution of private High Schools." * * *

"So long as Government maintain in each district requiring it, a model High School accommodating a reasonable number of boys, they will be performing all the obligations which they have ever undertaken or which can be legitimately expected from them."

Fees have been increased with a view to preventing large numbers of students from taking admission in the schools. But the rule that only a definite number of students will be admitted into a school makes this superfluous.

SAMAJ,
Feb. 5th, 1911.

SAMAJ,
Feb. 5th, 1911.

SANJIVANI,
Feb. 2nd, 1911.

However that may be, it is clear that the Government of Bombay is not prepared to spend money for the spread of education. If education does not spread in proportion to the increase of population the bulk of the people of the country will be bred up illiterate. It seems also that the Government of Bombay does not wish to see a large number of private schools being established. Will the path of education be then blocked in the country? If so, why has the Government appointed an Education Member with a large staff at a great cost? We respectfully request Lord Hardinge to look to the matter.

HITAVADI,
Feb. 3rd, 1911

28. The *Hitavadi* [Calcutta] of the 3rd February points out various inelegancies and provincialisms in the *Nutan Nimanapatha*, a book written by Babu Abinash Chandra Gupta, M.A., B.L., and appointed as a text-book by the Director of Public Instruction, Eastern Bengal and Assam, and remarks as follows:—

Nowadays there is a want of text-books written in simple yet chaste language. The late Rai Kaliprasanna Ghosh Bahadur's certificate, therefore, induced us to read this book. But we regret to say that we were disappointed. Both the Rai Bahadur and the author declare that an attempt has been made to use in the book only pure Bengali words to which no exception can be taken. But we are constrained to say that the author has failed in that attempt.

NAYAK,
Feb. 3rd, 1911.

29. The *Nayak* [Calcutta] of the 3rd February hopes that the prayer made by Musalmans to the Government for adding a college to the Calcutta Madrasa will be granted.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Feb. 2nd, 1911.

30. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 2nd February says that India being an agricultural country, it is the prime duty of the Government to carry out agricultural improvement in it. It must be admitted that, within the last ten years, the Government has taken various steps in this direction. But it seems that these endeavours are mostly confined to scientific researches, which it is beyond the power of the illiterate peasantry to appreciate. The need of these researches cannot be denied; but so long as proper measures are not adopted for training the peasantry and putting these scientific theories to practical use, the miseries of the people will not be removed. Scientific researches are extremely costly. Enormous sums of money are being spent on the Pusa Agricultural Research Institute. But India is a poor country. In this country, some limit should be set to the expenditure of money in this direction. Scholastic fame is not so much needed in this country as the devising of an easy way for the people to earn their livelihood. The paper, therefore, hopes that the Government will curtail its expenditure on scientific researches and try to induce the peasantry to devote themselves to the improvement of their practical training in agriculture.

(c)—Local Self-Government and Municipal Administration.

HITVARTA,
Feb. 2nd, 1911.

31. The *Hitvarta* [Calcutta] of the 2nd February has a grievance against the Calcutta tramway. The boards pointing the place of optional stoppage of tram-cars are quite invisible from a distance in the night, and if the bell is given by the passenger even when the car has passed the board-post not more than a foot the car is not stopped and the passenger is thus obliged to go farther from the place where he intends to alight.

The paper requests the authorities of the Tramway Company to make some suitable arrangement.

BANGAVASI,
Feb. 4th, 1911.

32. In his resolution on the working of the District Boards for the past year, says the *Bangavasi* [Calcutta] of the 4th February, His Honour Sir Edward Baker has in the plainest terms remarked that "it is in respect of the improvement of the water-supply that the lines of policy followed by the District Boards most require modification and it is to be hoped that the

causes of complaint on this score, which have not been infrequent in the past, may speedily disappear". His Honour has said what the rulers ought to say on hearing the wailings of millions of persons, who are suffering from scarcity of water. It is the prime duty of the District Boards to provide for an adequate supply of water. If the Boards fail in their duty, the paper suggests that Government ought to withdraw from the District Board Funds the money required to be devoted to this purpose every year. It should also discontinue all expenditure on Committees, Commissions, etc., and other measures intended for the prevention of malaria. Then, with the money derived from these two sources, let it, under its own superintendence, undertake the works necessary in the villages. This proposal may be objected to on the ground that hereby the power of the District Boards will be curtailed. But there is no help for it. It cannot be that the people will suffer extreme misery through the default of the District Boards and the Government will witness it silently.

33. Referring to the successful career of Dr. Jyotilal Sen, M.B., in England, the *Samaj* [Calcutta] of the 5th February says that he was compelled to resign his service and pay a sum of Rs. 500 as compensation to Government at the time of going to England to study medicine. Formerly Assistant Surgeons desiring to go to England for study used to get leave. But now the rule has been changed. Government is requested to reconsider the matter.

SAMAJ,
Feb. 5th, 1911.

(h)—General.

24. Referring to the discontinuance of the *Daily Hitavadi* the *Nayak* [Calcutta] of the 1st February thus delivers itself:—
The *Daily Hitavadi* and ourselves.

NAYAK,
Feb. 1st, 1911.

Our contemporary had published an article headed "What can be stranger than this?" after having witnessed the riots and disturbances on the occasion of the *Bakr Id*. Up till now nobody has attempted or dared to show that the incidents referred to in that article were false or exaggerated. In describing such incidents, it is impossible for the writer to withhold his own opinions. Every writer is a human being; it is, therefore, only natural that any expression of opinion on his part should betray his feeling, either of approval or of disapproval. To write in newspapers, especially in daily newspapers, is a very difficult task. The writer has to give an off-hand opinion on particular subjects; he has no time to think over them, or to discuss them with others. No writer fails to impose a restraint on his writings as far as practicable. He never loses sight of the sword which is always hanging before him. But he is helpless. If a particular subject awakens in him a feeling of hatred, if it thereby relaxes his self-restraint and makes him forget himself, is not that want of moderation in his writings pardonable? Have you seen any other race on the earth who can control their passions as the Hindus can? If such a Hindu, on any occasion, betrays want of restraint in his speeches or his writings then it is to be inferred that there must be some special reason for this. Unless there be some special reason, no Hindu, or Hindu writer oversteps the bounds of moderation.

But it is strange that, with regard to the article, for which attempts were made to catch the *Daily Hitavadi* in the serpentine coils of the law, no enquiry has been instituted to ascertain how far the article was based on truth. The police were eulogised on the plea that they had shown much skill during the riots. We have no objection to that; or if we had any objection, who would listen to it? The goat is yours, you may cut it either towards the head or towards the tail. We have nothing to say to that. But we have only this much to say. The duty of the King is not simply to do a righteous act; it is also his duty to convince the subjects that what he is doing is a righteous act. Is it not one of your sayings that she is like Cæsar's wife, not only chaste, but above suspicion? A security of Rs. 5,000 was demanded from the *Daily Hitavadi*. Well and good. If our contemporary had really transgressed the limits of the law, then, there being such a provision in the new law, your Government, which is founded on "constitutional" law, could of course demand a security. But should there not have been a simultaneous enquiry,

in accordance with the law, to show that the news which the paper had published was not true, but false? If the sign of good government is to overlook trifling matters, what serious harm would there have been if the article in question was passed over as an utterly insignificant matter?

What can our contemporary do? You are our rulers and we are your subjects. Whether there be any fault or not, we can admit our guilt and beg your pardon. In it there is nothing degrading for us. Accordingly, our contemporary submitted a memorial praying to be excused the security. Much greater power is shown in granting pardon than in inflicting punishment. At least this is what we Hindus think. The Government did not excuse the security. We think that, in consideration of the present condition of Bengali literature, of the Bengali race, and of the fact that there has been a great want of Bengali newspapers, the Government ought to have released our contemporary from the liability of this security. And, on behalf of our contemporary, we must say that, be you a king, or a king of kings, we first owe our obedience to our religion and then to you for the protection you have afforded us. Our conscience guides us as to the interests of our religion. If I do not know myself to be a sinner, I cannot, at the bidding of my king, show myself as one. I cannot, solely with the object of pleasing the king, have my name entered in the Book of Sinners. In these days, to conduct daily newspapers in Bengali is not a source of pecuniary profit, but it is only a self-sacrifice, a living example of serving the country. Though our friends, the Sens, were the patrons of the *Daily Hitavadi*, and though, for the service of the country, they could make much sacrifice, which indeed they had all along been doing, yet we daresay nobody will assert that it was their duty to plead guilty and bring shame upon themselves. Consequently our contemporary did not think it reasonable to deposit the security. The result of this is the disappearance of our contemporary from the field of Bengali literature. We alone are left in this field. It is beyond our power to please the Bengali reading public as our contemporary did. Then, again, our own condition also is to a certain extent precarious. The Pandavas, through Sri Krishna's help, could destroy the Kauravas, and secure the throne of Hastina. We also, through the grace of Sri Krishna, could preserve our life for nearly three out of the four years of our existence. Abandoned by Krishna, how long shall we be able to protect ourselves in this world? We also were thinking of closing our business. But we ventured to re-enter the arena of action, only because there was no second daily paper in Bengali. But we are perfectly aware that our only capital is our courage. Our existence now depends on the grace of God, on the sympathy of our readers, and on the kindness of the ruling community. Before we conclude this article, we venture to make one remark, which is that when in cases under the new Press Act, the Government itself is the complainant, the judge, and the person executing its own orders, and when the judgment under this Act is unappealable, the Government ought to have excused the security. The demand of the security might have served for a warning, and excusing the security might have been regarded as an example of high-mindedness.

PANJIVANI,
b. 2nd, 1911.

35. The *Sanjivani* [Calcutta] of the 2nd February says that the death of the *Daily Hitavadi* caused by the demand of a security of Rs. 5,000 from its printer is a serious loss to the country. Will not Government reconsider the case? The public mind will be dissatisfied at the abolition of that well-known newspaper.

NAYAK,
Feb. 3rd, 1911.

36. The *Nayak* [Calcutta] of the 3rd February writes as follows under the heading "The *Daily Hitavadi* and you":—
"The *Daily Hitavadi* and you." The *Daily Hitavadi* has ceased to exist. What we had to say we have said, and we do not doubt that the authorities have understood and considered it. But still they have demanded a security of Rs. 5,000. The repeated postponements of the case led people to hope that this time the *Hitavadi* would be saved.

Now we have come to know of the contents of the petition which the proprietors of the paper submitted to the Government. It said (1) that the *Hitavadi* had always been a loyal paper, a respecter of the law and an advocate of constitutional agitation, (2) that when the order of the Government came

difference of opinion had already occurred between the proprietors of the paper and its editor, and that on receipt of the order the proprietors had at once dispensed with the services of the editor, and (3) that the petitioners prayed that they might be pardoned this time and that the printer would henceforward be careful not to commit a similar offence in future. The *Bengalee* also says, "The proprietors prayed that the order might be reconsidered on the ground that the *Hitavadi* had always been a loyal and constitutional paper and that in deference to the wishes of the Government a change has been made in the editorial control of the paper." One cannot help asking oneself, if the change in editorial control was made in deference to the wishes of the Government, why was not the demand for Rs. 5,000 withdrawn? We can never believe that Government can have any grudge or malice against any particular individual. Bewildered at all this we asked brother Panchcori, "Brother, what is the matter?" He replied:—

"I was never appointed editor of the *Hitavadi*. I never received any letter of appointment giving me that position. Moreover, one of the proprietors of the *Hitavadi*, son of the late Kavyayisharad, told me more than once that I was merely a writer in the *Hitavadi* and not its editor. The Sen Babus never behaved improperly towards me, and it was according to their views that I used to write articles in the *Hitavadi*. I had to write many things in the *Hitavadi* on social, religious, political and literary subjects which did not represent my views, but their views, that is to say, the views of the paper. I published in the *Hitavadi* the prospectus of Babu Indranath Banerjee's Hindu Co-operative Society, and also an article in support of it. But the Sen Babu forbade me and I had to desist from the work. I was for publishing *seriatim* a criticism of Babu Ravindranath Tagore's poems and had actually published two instalments of it when I had to give up the purpose on the Sen Babu's prohibiting it. In this *Bakr-Id* affair the article that was first published in the *Hitavadi* blamed the Marwaris, but I had to give up this tone under orders from the Sen Babus. Similarly, in many affairs I was guided solely by the orders of the authorities of the paper. Whenever I had to say anything new on a subject, I took their opinion. I never made my views supreme in the *Hitavadi*.

"On the 26th December last I accompanied the Sen Babus on a journey to Western India. I went up to Delhi and on the 3rd January returned from there. The Sen Babus had kindly supplied me with some money from the *Hitavadi* office, and paid my sundry expenses so long as I was out of Calcutta. On the day that an address was presented to Sir W. Wedderburn in the Calcutta Town Hall I heard that a security of Rs. 5,000 had been demanded from the *Hitavadi*. The next day I saw the news published in the *Statesman*, and I showed the paper to Kavyraj Upendranath Sen. He became of course vexed and thoughtful, and asked, "How is it that Government has set itself to be constantly against the *Hitavadi*?" I made no reply. The next day I revolved the matter in my mind and thought that it would be best for me now to resign. But all my friends advised me not to do so at that time. Subsequently on Tuesday evening I heard that the Sen Babus were prepared to petition the Government on hearing from an Hon'ble Member that I was the cause of the Government's displeasure. I immediately sent in my resignation, which was accepted on the 16th, relieving me from my duties from the 16th. So far as I am aware I can say that there is none amongst the present officials who bears any grudge against me. About two years ago I once visited Sir Edward Baker, and then he treated me very courteously. I believe that there is no official who desires to deprive me of my livelihood. I am a Brahmin, and unfortunately journalism is my profession. I have been following the profession for the last 16 years. Preaching sedition is not a part of my profession, it is rather against my religion, and destroys my livelihood instead of giving me any advantage. Before my connection with the *Hitavadi* no one ever detected any smell of sedition in my writings. Under the circumstances, it is not possible for the Government to be in any way displeased with me."

Brother Panchcori told us only this much. He did not enter into any details. If the story about the petition as told by him and the *Bengalee* is true, then a more foolish petition we have never come across in our life. We

believe that but for the petition the *Hitavadi* would have obtained a pardon. The petition bound the hands of the Government and forced it to stick to the demand of security. For, if a pardon had been given under the circumstances the story of Government's displeasure against Panchcouri would have received a confirmation. It is through the foolishness of the conductors of the *Daily Hitavadi* that the paper has died an untimely death.

NAYAK,
Feb. 4th, 1911.

37. The *Nayak* [Calcutta] of the 4th February says:—It is evident from what the *Bengalee* has written that the petition

The *Daily Hitavadi* and the petition of its proprietors to the Government.

submitted by the proprietors of the *Hitavadi*, the Sen Babus of Colootola, informing the Government of a change in the editorial control of the paper in

deference to its supposed wishes, was based on an information to the effect that some one of the writers in the paper was in the bad graces of the authorities. The information must have been given by one of those impostors who give out that they are on very intimate terms with officials, for the Sen Babus themselves are not known to have much intercourse with the latter and it is impossible that Government should have written to the Sen Babus on the subject. The man who has given the information must be either a very clever gossip or a hopeless idiot. We believe that after Kristo Das Pal no Bengali has acquired real influence over officials. As things stand at present a fusion between white and black is impossible for we have risen a good deal or are trying to rise and so have created an alarm amongst officials. We are, therefore, unable to believe that any official could go the length of taking a Babu into his confidence and giving him the information in question. Even if that was possible, the opinion referred to by the informant must have been the opinion of an individual official, and was so a mere whim, a transitory thing. The foolishness which the Sen Babus have shown by petitioning the Government on the line they have done is unpardonable even if the information is supposed to be correct. They ought to have, in that case, only informed the Government orally of the change in their editorial staff and confined themselves to mere begging and praying in their petition. They ought not to have written to the Government that its wish in the matter had been carried out.

SAMAY,
Feb. 3rd, 1911.

38. The *Samay* [Calcutta] of the 3rd February is extremely sorry at the suppression of the *Daily Hitavadi*, and if it is not

Suppression of the *Daily Hitavadi*.

mistaken, the event has also touched the hearts of the Bengali newspaper-reading public. To order a

newspaper to deposit security is tantamount to a death-warrant. Even if the deposit is made, the paper is not safe, for the security may be forfeited any day. When a paper has lost its independence and its liberty of speech, it is useless for it to continue its existence. It is better to die than to live in constant fear of death. Under these circumstances, the proprietors of the *Hitavadi* adopted the only course that was left to them.

MUHAMMADI,
Feb. 2nd, 1911.

39. The *Muhammadi* [Calcutta] of the 3rd February has the following on the discontinuance of the *Daily Hitavadi*.

A mournful news.

The *Daily Hitavadi* has been discontinued.

With it disappeared one of the two monuments of Pandit Kali Prasanna Kayavisharad. There can be no doubt that the suppression of the paper has caused a great loss to the Bengali community. If there was really any objectionable matter in the article in question, then the Government would have done better if, instead of issuing an order which was tantamount to an order for suppression, it had warned the paper, in the first instance. We hope that the authorities will give special consideration to this matter. We believe that, if the authorities pardon this first offence of the paper and warn its manager and the editorial staff, better results will ensue. We feel heart-rending sorrow at the disappearance of the *Daily Hitavadi*.

BASUMATI,
Feb. 4th, 1911.

40. Referring to the cessation of the publication of the *Daily Hitavadi* the *Basumati* [Calcutta] of the 4th February writes

The death of the *Daily Hitavadi*.

as follows:—

The *Daily Hitavadi* has willingly courted death as a protest against the order of the Government which it considers unjust. The bolt that the authorities have prepared for use against newspapers

has fallen on the *Daily Hitavadi* and rent its heart. The death of the *Daily Hitavadi* is like the death of a brother to all Bengali newspapers. It is a sacred work to conduct a newspaper. But articles have generally to be written and opinions expressed so hastily that blunders are apt to creep in every now and then. Even the highest law-courts of the English admit that such blunders are pardonable. But in spite of that, a severe order has been passed on the *Hitavadi*. In this country the language of the rulers is different from that of the ruled. Distrust is quite natural under such scornful ignorance of the language of the subject people. This is what makes the work of a newspaper in this country extremely difficult. After doing this work for seven years the *Daily Hitavadi* has bid farewell to all. The corpse of the *Daily Hitavadi* has been relegated to the great *smasan* (cremation ground of newspapers. Who knows what *sadhaka* will attain *siddhi* with the help of this corpse and by fulfilling the sacred vow of a newspaper, earn the gratitude of the rulers and the ruled, and be blessed himself?

41. The *Sanjivani* [Calcutta] of the 2nd February says that owing to the price of gunny having remained stationary in spite of the rise in the price of jute, most of the jute-

Closing of jute-mills.

mills will soon be closed for some time. This will throw more than a lakh of labourers out of employment. In this strait they may have recourse to theft and dacoity. The authorities ought to find a remedy.

42. The *Bir Bharat* [Calcutta] of the 5th February says that owing to a rise in the price of jute and absence of corresponding rise in the price of the gunnies,

Condition of gunny factories.

the gunny factories are incurring heavy loss and are, therefore, now going to stop their work which will leave thousands of labourers out of employment, who, when starving, may take to theft and other offences to protect the people of the town from which it is the duty of the Government to devise some means to give those labourers a livelihood.

43. The *Hitvarta* [Calcutta] of the 2nd February says:—

Additional burden on the Indian exchequer.

In England the question of strengthening the naval force in the Pacific in order to secure an undisputed control over the ocean is being discussed, and a number of journals are making a stir on this subject. England may extend its possession over all the oceans; we have nothing to complain of. But we must protest against the proposal of making India pay the major portion of the expenditure necessary for the above measure. The military expenditure here has already enormously increased, and the cost of the Government of the country is transgressing reasonable limits. Under such circumstances an additional burden will mean simply ruin to the country.

44. The *Hitvarta* [Calcutta] of the 2nd February is of opinion that the insurance system proposed to be adopted in

Insurance of labourers.

England for the support of the labourers in their old age should be introduced with advantage in India also, as it will mitigate the sufferings of those who become incapacitated for work.

45. The *Hitavadi* [Calcutta] of the 3rd February complains that, although there has been much influx of wealth

Increased expenditure in the administration of the country.

into the Government treasury, still, owing to the enormous increase in the administrative and the military expenditure, the Government is unable to expend any money on various objects of public utility. Such a condition of things is not at all desirable.

46. The *Muhammadi* [Calcutta] of the 3rd February hears that there will be a surplus of revenue this year to the extent of

Surplus of revenue.

five crores of rupees. The paper fully endorses the view of the *Sanjivani* that this surplus should be devoted to the introduction of compulsory free primary education in this country.

47. From what the *Englishman* has said, says the *Muhammadi* [Calcutta] of the 3rd February, it appears that some of the

A word of hope.

repressive measures, such as the Press Act and the Seditious Meetings Act, are soon going to be abolished. Words cannot express the joy which the paper feels at this news. The repressive measures passed by

SANJIVANI,
Feb. 3rd, 1911.

BIR BHARAT,
Feb. 5th, 1911.

HITVARTA,
Feb. 2nd, 1911.

HITVARTA,
Feb. 2nd, 1911.

HITAVADI,
Feb. 3rd, 1911.

MUHAMMADI,
Feb. 3rd, 1911.

MUHAMMADI,
Feb. 3rd, 1911.

the Government made no discrimination between the innocent and the guilty. This was indeed undesirable. The paper is glad that the authorities have now found out their mistake. Let the guilty be punished according to their offence, but it alarms the people when the innocent are confounded with the guilty.

BANGAVASI,
Feb. 4th, 1911.

48. Referring to the abolition of the income-tax in the Malay States, the *Bangavasi* [Calcutta] of the 4th February remarks that Malay, like India, is a British territory. If the income-tax can be wholly abolished in Malay, cannot the same thing be done also in India?

BANGAVASI,
Feb. 4th, 1911.

49. Referring to the memorial of the London Committee of the All India Moslem League to the Secretary of State for India, praying for the admission of the warlike races in India to the commissioned ranks of the Indian military service, the *Bangavasi* [Calcutta] of the 4th February says that at present military expenditure in the country has enormously increased. This may to a certain extent be reduced if officers be recruited from the warlike races in this country.

BASUMATI,
Feb. 4th, 1911.

50. The *Basumati* [Calcutta] of the 4th February supports the memorial submitted by the Moslem League praying that the privilege of being appointed commissioned officers of the Indian army may be extended to the warlike communities in India. The writer denies that Indians are unfit to be military officers as Lord Kitchener said. It may be that want of practice will at first make them somewhat clumsy officers, but trust will beget trust ere long. The example set by Lord Minto should be followed here. At the time of unrest when arrangement was made for substituting European bodyguards for him in the place of Indian bodyguards, he sternly refused to accede to any such change. The writer next says that there are no communities in India called warlike communities. There was a time when every community could furnish soldiers whenever necessary, so that all Indians, irrespective of creed or caste, should get the privilege of being appointed commissioned military officers.

HITAVADI,
Feb. 3rd, 1911.

51. Referring to the statement made by the Hon'ble Mr. Butler in the Imperial Legislative Council that Mr. Gait's decision with regard to the depressed classes was necessary in order to ascertain the numerical strength of these classes, so that proper measures might be devised for their improvement, the *Hitavadi* [Calcutta] of the 3rd February says that there can be no objection to the ascertainment of the numerical strength of these classes. But the paper asks what steps the Government has taken with regard to the request of those who do not admit that they belong to any untouchable class.

BIHAR BANDHU,
Feb. 4th, 1911.

52. The *Bihar Bandhu* [Bankipur] of the 4th February has heard a complaint (though it cannot say how far it is true) against the enumerators at Bankipur that they enter "Urdu" in the column of "Language spoken" without asking the man concerned.

The paper requests the local census officers to warn the enumerators in this matter.

BIR BHARAT,
Feb. 5th, 1911.

53. The *Bir Bharat* [Calcutta] of the 5th February reports that a general meeting of the Hindu community (including Arya Samajists as well as Sanatan Dharmis) was held in Albert Hall (Calcutta) under the presidency of Gopalacharya Pandit Kanhaya Lal to protest against the Gait circular concerning the Hindus and was attended also by a number of the untouchable classes such as Doms, Chamars and Mehtars, who all in one voice declared themselves to be Hindus, an obvious proof of which, they said, was that they were named after the names of Hindu gods and goddesses. Several speeches were delivered by Marwari Brahmins and Bengalis in support of this view and in reference to the Government's recent statement in the Council that Mr. Gait will simply give his personal views relating to low-caste Hindus a resolution was passed by the assembly that the Government be requested not to authorise Mr. Gait to express his personal opinion at the public cost.

54. Referring to the recent agricultural conference at Allahabad, the *Basumati* [Calcutta] of the 4th February says:—
Government and agriculture.

BASUMATI,
Feb. 4th, 1911.

Does the duty of the Government in the matter of agriculture end with merely establishing a number of experimental farms? Government sends students to the Cirencester College, but on their return they are appointed Deputy Magistrates. Even the other day the Hon'ble Mr. Dadabhoy raised in the Supreme Council the question of prohibiting exports of bone and oil-seeds from the country. Ought not the Government to be mindful of these things? In all countries agriculture and other arts are greatly helped by the Government. Is this help to end in this country with merely establishing experimental farms and giving expression to empty words? Any delay on the part of the Government in directing its attention to a thing the vastness of which prevents its being accomplished without its help, is to be highly regretted. If the Government takes active steps in the matter of agriculture, educated men will be encouraged to take to it. And then even common people and cultivators will be able to work with vigour and carry agriculture in this country to an advanced and scientific stage.

III.—LEGISLATION.

55. Referring to the statement made in Council by the Hon'ble Mr. Jenkins to the effect that he does not know what the Hon'ble Mr. B. N. Bose means by the middle classes in India, the *Basumati* [Calcutta] of the 4th February says that it proves Mr. Jenkins' ignorance of the social conditions of this country. Perhaps he has an idea that in this country Musalmans are either zamindars or cultivators. The Hon'ble Pandit Madan Mohan Malavya ought not to have raised the question of the special favour shown to Musalmans in the Council Regulations, because it is fruitless. What does it really matter if the Legislative Councils contain a few Musalman Members in excess?

BASUMATI,
Feb. 4th, 1911.

56. The *Sanjivani* [Calcutta] of the 2nd February says that the resolution moved in the Bombay Council by the Hon'ble Mr. S. D. Garud in favour of the depressed classes ought to have been accepted, for such a resolution would have greatly facilitated the work of demolishing the social bars against them.

SANJIVANI,
Feb. 2nd, 1911.

57. The *Samaj* [Calcutta] of the 5th February commends the Bombay Government's attitude in relation to the Mahars. If the people themselves cannot reform their society, how can the Government help them in the matter? It is not a thing in which Government's help should be sought.

SAMAJ,
Feb. 5th, 1911.

58. Referring to the Hon'ble Pandit Madan Mohan Malavya's resolution in the Imperial Legislative Council on the amendment of the Council Regulations, which had special reference to the present system of class-representation, the *Hitavadi* [Calcutta] of the 3rd February remarks that the existing regulations are against educated public opinion, and have a great many defects, the principal of which is the provision for class-representation. From the very inception of these rules, public opinion has declared itself against them; the Congress has repeatedly prayed for their amendment; even the authorities could not say that they were perfect; nay, some of the high officials clearly expressed their opinion that the rules required modification.

HITAVADI,
Feb. 3rd, 1911.

The introduction of the system of class representation has given rise to sectional jealousies. A particular community have been unduly favoured, while the educated class, through whose efforts and exertions the Council reforms were effected, have been accorded a most niggardly treatment. It was, therefore, not strange that Pandit Madan Mohan should strongly protest against class-representation. His speech was marked by moderation and he did not

utter a single word which might cause pain to any community. Still his speech gave rise to much discussion in the Council that evinced a feeling of jealousy towards the Hindus.

The Maharajadhiraj of Burdwan arrogantly asserted that if there was anything praiseworthy in the regulations, it was the provision for class-representation, of which the privilege of separate representation given to the zamindars was the most important. This unnatural observation of this "natural leader," however strange and amusing it was, did not fail to receive some attention in the Council.

The Hon'ble Mr. Gokhale expressed his opinion in favour of separate representation for Muhammadans, and he remarked that it mattered very little whether there was a Hindu or a Musalman majority in the Councils. Mr. Gokhale was present in the Congress when that body unanimously passed a resolution against the system of class-representation. He did not then speak a single word in its favour. It is natural that people's views should alter but that they can undergo such speedy transformations is what Mr. Gokhale has demonstrated.

The paper has no desire to create racial hatred by criticising the amusing remarks which some of the Muhammadan members made with regard to the political supremacy of the Musalman community. The only remark which it wishes to make in this connection is that these gentlemen ought to have thought before they expressed their view that the Hindus were an inconsiderable factor in Hindusthan. If Pandit Madan Mohan had spoken in the vein in which Nawab Abdul Majid spoke and hurt the feelings of the Hindus, then he would surely have been highly censured. It was well that he did not do so. In the eyes of the world, and in the estimation of the public, he now occupies a far higher position than many Rajas, Maharajas and Nawabs.

The paper concludes with the remark that, on behalf of the Government, the Hon'ble Mr. Jenkins also could not say that Pandit Madan Mohan's resolution was unjust or unreasonable.

HINDUSTHAN,
Feb. 1st, 1911.

59. Referring to the Hon'ble Nawab Abdul Majid's remarks in the Imperial Council on Pandit Madan Mohan Malavya's resolution on class-representation, the *Hindusthan* [Calcutta] of the 1st February says that it does not find fault with Nawab Abdul Majid for protesting against Pandit Madan Mohan Malavya's resolution, neither is it vexed at the selfish obstinacy of the Musalman members; but it is sorry at their impertinence. True, there was Musalman supremacy in India for 800 years before the advent of the British. But that ascendancy did not belong to the community as a whole. The Pathans fought amongst themselves, till at last they were overthrown by the Mughals. The Pathans and the Mughals rejoiced at each other's defeat. When at last the Mughal power declined, the Mahrathas became supreme in the land, and the Musalmans had to suffer extreme misery.

Impertinence in the Legislative Council.

VI.—MISCELLANEOUS.

PRATIKAR,
Jan 20th, 1911.

60. In the opinion of the *Pratihar* [Berhampore] of the 20th January the publication, at this critical juncture, of a model newspaper, on behalf of the Government, will be nothing but advantageous to most of the existing newspapers.

DAINIK CHANDRIKA,
Feb. 1st, 1911.

61. Referring to the rumour of the Bengal Government's subsidising the *Sulabh Samachar* the *Dainik Chandrika* [Calcutta] of the 1st February says:—

The *Sulabh Samachar*.
If it is the intention of the authorities to teach loyalty to students by means of a loyal newspaper, that paper should, like the official Gazette, be published completely under Government management. A paper conducted by a man of Rai Narendranath Sen Bahadur's talents will no doubt greatly help the work of teaching loyalty to students, but considering all points we think that Government ought to keep the publication of the paper completely in its own hands.

62. Referring to the rumour that the Government of Eastern Bengal and Assam will have a subsidised Bengali newspaper, the *Basumati* [Calcutta] of the 4th February

Subsidised newspapers.

protests against spending large sums of public money in such a matter. Subsidised papers are, in the opinion of the writer, bound to be perfectly useless. However this may be, it is hoped that the authorities will try to make their subsidised paper readable and instructive.

63. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 30th January

Visit of His Highness Sir Aga Khan to Calcutta.

notifies the visit of His Highness Sir Aga Khan to Calcutta for collecting money for the purpose of raising the Aligarh College to a University and

to the welcome accorded to His Highness by the Persians of Calcutta.

64. The *Dainik Chandrika* [Calcutta] of the 1st February says:—

“Poisonous blast from England.” Mr. Bepin Chandra Pal has joined Mr. Hyndman's party and is delivering speeches in England as a Socialist. We are sorry to think of Mr. Pal's future. Moreover, we are afraid lest his teachings should find access to India. Under the circumstances it will be better if English newspapers are prohibited from entering into this country. Hyndman's *Justice* has been proscribed, but accounts of his doings as well as those of Mr. Pal have been reaching this country through the columns of other newspapers. We are afraid of Socialism, for we know that it is the root of Anarchism and Nihilism.

65. Referring to the case of Vinayak Damodar Savarkar the *Basumati* [Calcutta] of the 4th February says that such

Savarkar's fate.

young men as abet a cowardly murder like that of Mr. Jackson can get no sympathy from their peace-loving countrymen. It is hoped that the miserable fate of Savarkar will be an eye-opener to others.

66. The *Hindusthan* [Calcutta] of the 1st February speaks of the necessity

Improvement of cottage industry.

of the improvement of cottage industry in this country. This improvement is imperative for the benefit of women of indigent *Bhadralogue* families,

whose number is not small in India. These women cannot earn their livelihood by manual labour like women of the lower classes. Their only resource, therefore, is cottage industry. The improvement of the cottage industry is not an easy affair. Through the efforts of Englishmen, adequate provisions in this direction have been made for English and Eurasian women in Calcutta. But no such thing is possible for the Indian women unless Her Excellency Lady Hardinge takes the matter in hand. Lady Dufferin's Female Hospital has not really benefited the Indian women. For, every Indian of the *Bhadralogue* class feels it degrading to be the inmate of an hospital. But the improvement of the cottage industry will be a real blessing to the people.

As regards the mode of working the system, the paper suggests that local committees should be formed, whose duty it would be to prepare lists of such indigent ladies in their jurisdiction and ascertain the way in which they should be helped. The women should be permitted to work in their own houses. When the scheme is matured, there will be no difficulty in finding out effective modes of working it.

The paper, however, warns the promoters of the scheme not to associate in it any person, who will use this opportunity as a means to introduce female liberty in Hindu and Muhammadan societies. Any such interference with the social organisations of these two communities will be prejudicial to the attainment of this noble object.

67. The *Hitavarta* [Calcutta] of the 2nd February reports that the

Preposterous demand of the Muslim League.

Allahabad District Association of the Muslim League has asked the Municipal Board to distribute the seats equally between the Hindus and Muham-

madans, reserving a number of seats for the Christian community.

The paper is very angry at this “impertinent proposal” and says:—If the Muhammadans want to sever themselves from the Hindus, they may gladly do so; we shall not lay ourselves at their feet in order to unite with them. But they cannot get more seats than what is their due considering their numerical proportion. The Hindus of Allahabad should protest against this proposal which is humiliating to them and being illusioned by the mirage of union should not yield to forego their rights.

BASUMATI,
Feb. 4th, 1911.

NAMAI-I-MUQADDAS
HABLUL MATIN,
Jan. 30th, 1911.

DAINIK CHANDRIKA,
Feb. 1st, 1911.

BASUMATI,
Feb. 4th, 1911.

HINDUSTHAN,
Feb. 1st, 1911.

HITAVARTA,
Feb. 2nd, 1911.

BASUMATI,
Feb. 4th, 1911.

68. The *Basumati* [Calcutta] of the 4th February writes as follows:—

The Moslem League at Nagpur. In the recent meeting of the Moslem League at Nagpur Mr. Nabiulla, its President, said that the reasons why the Musalmans desisted from joining the Hindus in the political field were that they feared lest their educational inferiority should bind them to a permanent tutelage of Hindus, that they suspected the political agitation of the Hindus of a tendency to weaken the foundation of British rule, and that they felt it an ignominy to associate in the political field with those over whom they had wielded supremacy at one time. If these reasons were true why did the Musalmans join the Congress in the first year of its existence? Was there ever any arrangement in the Congress to keep the Musalmans in an inferior position? Is it not a fact that the Congress always rejected any proposal to which Musalman delegates, however small in number, unanimously objected? Is it not a fact that the Musalmans deserted the Congress simply because they found that a number of Anglo-Indian newspapers were against it? And is it not also a fact that at the present time the Musalmans have suddenly re-entered the political arena simply because a few Anglo-Indian newspapers launched the proposal to give special privileges to them in the matter of election to the Legislative Councils? In the anti-partition and *swadeshi* agitations also the Musalmans have conducted themselves in a similar fashion. At the beginning they enthusiastically sided with the Hindus in these agitations, but they seceded from them as soon as they found the authorities and the Anglo-Indian press ranged against them.

Mr. Nabiulla referred to the Sivaji festival and said that it was this festival which frightened the Musalmans into opposition against the *swadeshi* agitation. This is hardly a truth. There was no Sivaji festival in the Punjab, in the United Provinces, in Behar or in Madras. Why then did the Musalmans of these parts of the country secede from *swadeshim*? It was in Bombay and Bengal that the festival was held, but in neither of these places did Musalmans object to it. On the contrary, in Bombay many respectable Musalmans have taken part in the festival. In Bengal the pamphlets that were circulated on occasions of the festival contained accounts of Sivaji's good treatment of Musalmans, how he used to honour Musalman ladies, respect the Koran and love his Musalman subjects. In fact, in Hijri 1078 Aurangzeb himself referred to Sivaji in a letter as protector of the Musalman faith. But still Mr. Nabiulla has said that Sivaji's effort was a revolt of Hinduism against Islam. Sivaji no doubt struggled for the political independence of the Mahrattis but is there any evidence that he ever did anything against the Musalman faith? It is a pity that here as elsewhere the President of the League tried to suppress the real truth and take shelter under a pretended one.

Next comes the dispute over the question of language. The League unanimously declared that the welfare of the country depended on Urdu being made the *lingua franca* of at least Northern India, if not of the whole of the peninsula. Mr. Johur Ahmad, the mover of the resolution on this subject, said that Hindi being a dead language should be driven off the field and that consequently Government should uphold the cause of Urdu everywhere. This importunity on the part of overzealous Musalman brethren is simply ridiculous. Perhaps the authorities of the League have no idea as to what part of the Indian population speak Hindi and what part Urdu. As a matter of fact, the Urdu-speaking population of India is not even a tenth part of its Hindi-speaking population. In the Central Provinces not more than three and a half per cent. of the population speak Urdu. In Delhi more than 90 per cent. of Musalman traders still keep their accounts in Hindi. Beyond a radius of five miles from Lucknow 99 per cent. of villagers do not understand a letter of Urdu. Even at Hyderabad, the Nizam's capital, not more than 1 per cent. of the population speak Urdu. In the Punjab more than 90 per cent. of the population speak Hindi, and the *Granth* (Religious Book) of the Sikhs is written in Hindi. Such is the condition of Urdu in even those parts of India where Musalman influence predominates. The statistics for other parts of the country need not, therefore, be shown. The contention of the Musalman in favour of Urdu, consequently, deserves only ridicule.

69. The *Bihar Bandhu* [Bankipur] of the 4th February does not understand how the Muhammadans could obtain special privileges for returning their representatives to the reformed Councils in face of the Queen's Proclamation that no distinction would be made between different races and religions, and its confirmation by His late Majesty King Edward VII as well as the present King.

BHAR BANDHU,
Feb. 4th, 1911.

Referring to the resolution moved by the Hon'ble Pandit Madan Mohan Malaviya for reconsideration of the Council regulations the paper says that the opposition of the Hon'ble Mr. Gokhale to the resolution was his own personal view and he must not be considered to have represented on that point the Hindu public who have been grieved by his curious attitude.

Commenting on the remarks of the Muhammadan members of the Council that in view of the talk of conciliation between Hindus and Muhammadans Mr. Malaviya's resolution was inopportune, the paper repeats the views of the *Punjabee* that reconciliation must rest on the basis of truth and justice, and sincerity of heart as these alone are the true signs of reconciliation.

The paper concludes with the remark that not only Hindus but many sensible Muhammadans also are against the preferential rights given to the Muhammadan community.

70. Referring to the award of death sentence, by the Judge of Umtali, to a black man for having outraged the chastity of a white woman, and the terrible agitation which the

A contrast.

reduction of the punishment to transportation for life by the Governor has created among the South African colonists, the *Hitavarta* [Calcutta] of the 2nd February remarks:—What a remarkable contrast between the punishment given to the Umtali offender and that given here in India to a white man accused of outraging an Indian woman!

71. The *Bir Bharat* [Calcutta] of the 5th February also notices the above case and finds the difference of earth and heaven between it and the cases of outrage committed by

Ibid.

white men in India.

72. The *Hitavarta* [Calcutta] of the 2nd February is very glad at the prospect of Ireland obtaining self-government soon, to aspire for which in the case of India, as the

"Obtaining the moon."

paper says, is, in the opinion of Lord Morley, like a child's asking for the moon. The paper, however, hopes that if agitation for obtaining "the moon" be persistently maintained surmounting all obstacles and difficulties in the way, India is also sure to obtain that object in not a very distant future.

73. Referring to Lord Morley's reply to Mr. Valentine Chirol, the *Sanjivani* [Calcutta] of the 2nd February says:—

Lord Morley's reply to Mr. Valentine Chirol.

Lord Morley has truly said that many auspicious signs have appeared in the Indian firmament. If the new awakening which has come over India is well directed and the aspirations of the Indians receive the sympathy of the Government happy results will ensue in even the near future. The more the control and responsibility of the Parliament in Indian affairs increase the better will it be for the Indians. If the control of the Parliament over Indian affairs decreases while the Indians themselves have no control over them, the Government of India will cease to be responsible to anybody for its actions.

74. Referring to Lord Morley's review in the *Nineteenth Century*, of Mr. Valentine Chirol's book on Indian unrest, the

Lord Morley on Indian affairs.

Hitavadi [Calcutta] of the 3rd February remarks that from the statements made by Lord Morley it appears that the administration of India will continue in the same time-honoured course which it has hitherto pursued and that no agitation in the House of Commons with regard to the policy in Indian administration will produce any good. The Indians can expect nothing new from the worshippers of British democracy. The people of this country fully appreciate the truth of Lord Morley's statements. They cannot expect from the British democracy what they could not receive from the Liberals or the Conservatives. Still it is in human nature to hope against hope. Sir William Wedderburn has advised the Indians to set on foot an agitation in England, Lord Morley has tried to

HITAVARTA,
Feb. 2nd, 1911.

BIR BHARAT,
Feb. 5th, 1911.

HITAVARTA,
Feb. 2nd, 1911.

SANJIVANI,
Feb. 2nd, 1911.

HITAVADI,
Feb. 3rd, 1911.

prove the uselessness of such agitations. Both of them are experienced in Indian affairs, but in this respect Sir William's experience is greater than Lord Morley's, for, unlike the latter, he possesses first-hand knowledge about the problems of Indian administration. Whose advice, therefore, should the people follow?

BNARAT MITRA,
Feb. 4th, 1911.

75. Referring to the views expressed by Lord Morley in his criticism of Mr. Chirol's book on Indian unrest that to free the Government of India from Parliamentary control is to make it perfectly irresponsible to the governed, the *Bharat Mitra* [Calcutta] of the 4th February makes the following remarks:—

Who will not be glad to see Lord Morley recalling to his memory the principles of democratic rule after a long time? But even in case of being under the control of the House of Commons the Indian Government is not at all responsible to the people it governs and thus the present system is inconsistent with the fundamental principles of the "Government by the people". And these can be observed only when India is represented in the Parliament, or Indian affairs are made a part of the party politics, otherwise the Government of India will continue to be autocratic, no matter whether it is controlled by the Viceroy or the Secretary of State.

BASUMATI,
Feb. 4th, 1911.

76. Referring to Lord Curzon's Glasgow University speech, the *Basumati* [Calcutta] of the 4th February writes as follows:—
Lord Curzon's Glasgow speech. Lord Curzon has said that since their conquest of India Englishmen have never fallen off from their purpose of retaining their sovereignty over the country, and that in this matter they are actuated by a sense of duty towards India, nay, towards the whole world. Lord Curzon's words have reassured us. For many reasons degradation has come over us. If under the just and conscientious British administration we can attain the summit of progress, Britannia will earn a diadem of glory incomparable on the face of the earth. Many nations are eager to grasp the Indian Empire. But by the will of God, the vast continent, the cradle of human civilisation, the seat of the inception of almost all religions, is now vested as a trust in the hands of Britannia, the greatest Power on earth, and that same Divine Will will surely guide her in the path of duty. Mean selfishness, ignorance, blunder, delusion, pride and such other things will be washed off in the powerful current of that Divine Will. We do not doubt that, in spite of inevitable enemies, Britannia will at last be able to do her duty by India, and living under the cool shade of her protection India will be able to proclaim her glory to the whole world. Lord Curzon has said that the Liberals should not raise false hopes of self-government in the minds of the Indians, for they are unfit for it. We admit that India is now unfit for self-government. But if she remains so for ever, will not the great and glorious duty of England to her remain undischarged? The ideal is always higher than the real. And it is by keeping the ideal constantly before their eyes that the Indian can expect to reach the summit of progress. The ideal cannot be attained in a day, but should it on that account be kept out of view? On the contrary such training should be given to men as will enable them to approach it with calmness of mind, patience, self-restraint and fitness.

MUHAMMADI,
Feb. 3rd, 1911.

77. The *Muhammadi* [Calcutta] of the 3rd February strongly criticises the conduct of the authorities of the Allahabad Exhibition in engaging the services of dancing girls at the Exhibition, and draws the attention of His Excellency the Viceroy to this matter.

MUHAMMADI,
Feb. 3rd, 1911.

78. The *Muhammadi* [Calcutta] of the 3rd February is glad that the Secretary of State for India has decided to appoint an Indian as his adviser in the matter of the education of Indian students in England. Freed from all controlling influence, the Indian students indulge in various low and immoral pleasures in England and thereby bring misery on their families. The appointment of an Indian adviser will impose a salutary check on the reckless conduct of the Indian youths.

The paper also hopes that a law, as proposed some time ago, will be passed prohibiting Indian students from contracting any marriage in England without the consent of their parents.

79. In the opinion of the *Samay* [Calcutta] of the 3rd February, the Government ought to protest the Maharas of Bombay from the social persecutions to which they

Social injustice.

are subjected owing to the blind prejudices of the higher classes. Any just and reasonable pressure on the part of the Government in such matters does in no way affect the policy of neutrality adopted by it in religious and social questions. The law does not forbid a Mahara to travel in the same railway compartment with a high-class Hindu, no hackney-carriage driver can refuse to carry a Mahara in his gharry, if the proper fare is paid. It will not redound to the glory of the Government if the members of a particular caste are kept out of its favours.

80. It is rumoured, writes the *Nayat* [Calcutta] of the 3rd February, that the King-Emperor will, on the occasion of His Majesty's Coronation Durbar at Delhi, annul

A rumour.

the partition of Bengal and pardon many political prisoners. We do not know what truth there is in this rumour.

81. While congratulating the Duke of Connaught as well as the people of Canada at the appointment of the former as

Viceroy of India from the Royal family.

the Governor of the Dominion and praising the Ministers of England for the choice, the *Bharat Mitra* [Calcutta] of the 4th February says that if the Duke were appointed as the Viceroy of this poor India, His Royal Highness would have realized what honour and regard the Indians have for the Royal family.

A proposal was made, the paper says, some years back by Mrs. Besant that a member of the Royal family, preferably the Prince of Wales himself, be sent out here as the Viceroy, but it went unnoticed. Now the appointment of the Duke of Connaught as Governor of Canada, however, gives hope that in future similar arrangement will be made in case of India too.

The *Bihar Bandhu* [Bankipore] of the same date also notices the above fact, and is sorry that India is not fortunate enough to have a member of the Royal family as the Viceroy.

Ibid.

82. Referring to the appeal of Mr. Bhim Sinha, Honorary Magistrate of Bareilly, to the Hindus to contribute each his

Expression of loyalty.

humble mite for raising a fund for the reception of His Majesty the King-Emperor during his visit to India, the *Bangavasi* [Calcutta] of the 4th February says that the occasion of His Majesty's visit to India would be a unique one. There is no doubt that the Indians, especially the Hindus, will make eager preparations for the reception of the august visitor. Let those of the loyal subjects that are rich spend their money on this noble object, but let those that are poor offer to their Emperor their heartfelt devotion and loyalty.

83. In the hope expressed by Lord Morley of a peaceful future in India and His Majesty's intended visit for the

Ibid.

Coronation, the *Hindi Bangavasi* [Calcutta] of the 6th February reads the signs of a peaceful prospect, for there can be no peace by the single-handed efforts of either the ruler or the ruled.

84. Referring to the degenerate condition of the Indian people, a correspondent of the *Sanjivani* [Calcutta] of the 2nd February says:—

The condition of the Indians.

The Bengalis, the Panjabis and the Mahrattis are amongst the best peoples in the world. Opportunities offering they will reach the highest summit of progress. And such opportunities must come some day, custom will not be able to keep us down for ever. But then the disease being an old one will not be cured in a day. A few years ago the English appeared in the field of Indian politics as a God-sent people; and this prevented the contending classes in India from extirpating each other. The present civilisation and education have brought about a great awakening in India. The vast body of this great country is showing restlessness. On all sides sure signs of awakening consciousness are being seen. Even the women and the depressed classes are showing signs of life, and are expressing their willingness

SAMAY,
Feb. 3rd, 1911.

NAYAK,
Feb. 3rd, 1911.

BHARAT MITRA,
Feb. 4th, 1911.

BIHAR BANDHU,
Feb. 4th, 1911.

BANGAVASI,
Feb. 4th, 1911.

HINDI BANGAVASI,
Feb. 6th, 1911.

SANJIVANI,
Feb. 2nd, 1911.

to shake off lethargy and advance in the path of unity and progress. Self-restraint, self-realisation and self-education have been attained to some extent. What is wanted next? Early marriage, conception and parturition before youth, loss of strength and vitality—these are the drawbacks to the national life of the Indians.

DARUS SALTANAT,
Feb. 3rd, 1911.

85. Referring to a printed notice sent by Mr. Khurshedji Sorabji Jaswala, of Marble Rocks, Jubbalpur, for obtaining the signatures of the public for a memorial to be sent with a deputation consisting of a number of Indian gentlemen to His Majesty at the Coronation

Appeal to His Majesty to stop the slaughter of cows for the Indian army.

Durbar to be held in June next in London, for the purpose of stopping the annual slaughter of $1\frac{1}{2}$ lakhs of cows for the Indian army, as a means of improving the Indian agriculture substituting the use of Australian tin meats instead, the *Darus Saltanat* [Calcutta] of the 3rd February raises two questions (1) whether the stoppage of the slaughter of cows will in the least help the increase in cultivation, and (2) whether the Australian tin meats will be equal in taste and price to the Indian beef and will not be injurious to the soldiers.

The paper then discusses the two points and says that improvement of agriculture does not depend upon the number of oxen only, but on favourable season, manure, efforts and good seeds. No doubt the fields in India are ploughed by oxen, but it should be noted that no field is left unploughed owing to a decrease in the number of oxen. Supposing, by the protection of cows, we get a good breed of oxen, but these can be of no use unless the area of the fields is increased which is altogether impossible. The oxen used for ploughing are not at all slaughtered except when they become too old. The plough oxen are generally gelding and therefore cannot serve the purposes of breeding. If cows are not slaughtered we should see if they can get sufficient grazing grounds, but this is not possible, for owing to an increase of human population the necessity of increasing cultivation is also daily growing, and for this some of the gardens even have been used for cultivation purposes. The paper thinks that agriculture can be increased by irrigation and adopt on of modern methods.

It is much feared that the Australian tin meat might produce diseases, and under the circumstance the food on which the health of the loyal army of His Majesty depends cannot be changed without due consideration. The paper further says that Mr. Khursaidji may succeed in obtaining the signatures, but it is to be considered how many literate cultivators consider the slaughter of cows for the Indian army injurious to the Indian agriculture.

The paper points out that besides supplying good and fresh beef to the army the slaughter of cows is useful to trade also, for Europe and India have both been benefited by the trade in hides. The agriculture of India has greatly increased in recent times and still there is room for further development by proper efforts and adoption of modern methods instead of what has been proposed by Mr. Sorabji.

BHARAT MITRA,
Feb. 4th, 1911.

86. Like many other Hindi papers the *Bharat Mitra* [Calcutta] of the 4th February publishes the appeal of Khurshedji Sorabji Jaswala for obtaining a large number of signatures from different parts of India to a memorial to the Government for stopping cow-slaughter for providing imported beef to soldiers.

In criticising the comments of the *Empire* on the above the *Hindi Bangavasi* [Calcutta] of the 6th February says that the Parsee community also like the Hindu has great regard for cows, and a large number of orthodox Parsees consider it a sacred duty to have a view of a cow and to taste her urine just when they leave their beds.

HINDI BANGAVASI,
Feb. 6th, 1911

Ibid.

SAWAT,
Feb. 8th, 1911.

87. The *Samaj* [Calcutta] of the 5th February says that frictions between Hindus and Musalmans over cow-killing is invariably confined to the scum of both the communities.

It is a pity that use is being made of this quarrel to widen the breach between them. Had cow-killing itself been the real cause of the quarrel between Hindus and Musalmans, similar quarrels would have arisen between Hindus and Christians, and between Hindus and beef-eating Sonthals. As a matter of fact it is the killing of cows by low-class Musalman *goondas* openly in Hindu localities with the distinct purpose of wounding their feelings that gives rise to the quarrels between Hindus and Musalmans.

88. In the course of an article under the headline "India's Future" the *Bharat Mitra* makes the following observations:—

Journals turned out from libraries.

The Government should have been content with the passing of the "Newspapers Incitement to Violence Act." But as it had also to satisfy their officials who in order to protect themselves from unsparing criticism of the newspapers requested the Government to do so, it provided them with another weapon in the shape of the Press Act which has killed so many journals. But not satisfied even with this the officials of the Bombay Presidency have stopped many newspapers from entering any of the aided and registered libraries.

Giving a list of such papers as given on behalf of the Government in reply to a question asked in the Provincial Legislative Council the journal goes on to show that only three of the papers are such as were previously accused with charge of sedition. Of the remaining one is mainly social, another has mostly religious articles and four papers belong to Baroda State the ruler of which—well versed in Marathi and Gujrati—has not found anything objectionable in them. No distinction has been made between the "extremist" and the "moderate."

The paper further says that as the translators often misunderstand the meaning of the writer it is highly desirable that translations of objectionable articles should, before coming to a decision about them, be sent to the editors and revised in the light of their views.

To turn out newspapers from libraries is not fair. The people will think that these papers are seditious and consequently the number of their subscribers will fall and advertisers also will desert them. All this will, ultimately, compel the organisers to stop the papers. On the other hand the lot of sycophant newspapers will also be no better, for being distrusted and unsupported by the people they will not be able to live without a Government aid. Through these subsidised papers the Government will not be able to know the genuine public opinion, and unrest among the people will, consequently, go on increasing, for a Government cannot be carried on on, the advice of flatterers. The future of India will thus be overshadowed with darkness.

89. Supporting the representation of the Moslem League to the British Government for admitting the Indians of military classes in the higher grades of the military service and the proposed resolution to be moved by the Hon'ble Mr. S. Sinha which also aims at the same object, the *Bir Bharat* [Calcutta] of the 5th February says that although Indians are well known for the military skill from the ancient times and even in the present days they have proved themselves worthy of the posts, which are open to them, they are not given an opportunity of showing their full merit by raising them to high and responsible offices.

The creation of the Imperial Cadet Corps, no doubt, has, the paper adds, opened the door of higher grades to some of the Indian Princes, but as yet the scope is so very limited that it cannot satisfy the Indians. Spread of education and the ideals of the ancient history are developing chivalrous ideas among the people who are consequently in quest of opportunities for the realisation of those ideas. The Government will be fulfilling its duty to appoint them to posts which would satisfy their aspirations.

90. The *Bir Bharat* [Calcutta] of the 5th February is of opinion that it is not so much objectionable if the Government starts a journal of its own, as is to help others in publishing one.

Government's help to a news-paper.

91. The *Bir Bharat* writes:—

Government's wrath on news-papers.

Under Government's displeasure influential papers like *Sandhya* and *Nava Shakti* died long ago. After seven years' service now the *Daily Hitavadi* also has ceased to exist. This has afflicted not only the readers of the paper, but also a host of newspaper vendors who earned their livelihood by selling the *Hitavadi*.

92. The *Bir Bharat* [Calcutta] of the 5th February says that the Muslim League has political object in view in requesting the Government to count the low-caste Hindus as non-Hindus, and therefore advises the members of the different sections of the Hindu community such as the Jains, Sikhs, Arya Samajists, etc., to see themselves

Hindus and the census.

BHARAT MITRA.
Feb. 4th, 1911.

BIR BHARAT,
Feb. 5th, 1911.

BIR BHARAT,
Feb. 5th, 1911.

BIR BHARAT,
Feb. 5th, 1911.

BIR BHARAT,
Feb. 5th, 1911.

returned, at the coming census, as Hindus under the heading "Nation," irrespective of their caste and creed as is the case with Muhammadans and Christians.

HINDI BANGAVASI,
Feb. 6th, 1911.

93. Referring to the conduct of the Socialists of France and America who have expressed their sympathy for the anarchists of Japan recently executed for having conspired against the life of the Mikado, the *Hindi Bangavasi* [Calcutta] of the 6th February writes:—

Anarchism, no doubt, is the product of Europe and America, and the people of these countries alone are civilized enough to sympathise with anarchists. Why, however, this sympathy was not manifest when the anarchists of Portugal and other European countries received heavy sentences.

HINDI BANGAVASI,
Feb. 6th, 1911.

94. The *Hindi Bangavasi* [Calcutta] of the 6th February hopes that the Government also will award a prize in cash to the Howrah coolie who has been awarded an Edward Medal by Lord Hardinge and Rs. 75 by the officers of the East Indian Railway for having saved two children at the risk of his own life.

NAYAK,
Feb. 8th, 1911.

95. In the course of a long article the *Nayak* [Calcutta] of the 8th February says:— When the furious waves of *swadeshim* first arose we said that Sri Krishna was playing on his flute and the Kalindi was flowing up. And a survey of the events of the last five years convinces us that everything has been lost. *Swadeshim* was reestablished, but on boycott, on malice so that it could not last. *Swadharma* (own religion), *swajati* (own nation) and *swadesh* (own country), these are the three feet of Vamana, the incarnation of Vishnu. The ideal man rests on these three, and every ideal thing must be made to rest on them. Reflect what these five years have reduced you to. Have you not ruined yourselves and at the same time ruined the country? If you are unable to guess the consequence of a thing, why do you take plunges in the dark? Money, money! What does this cry mean? Man earns money, money does not make man. Is it possible to convert a country where Brahmins are supreme to a country where traders will wield paramount influence.

URIYA PAPERS.

UTKALDIPIKA,
Jan. 28th, 1911.

96. The *Utkaldipika* [Cuttack] of the 28th January, after writing a good deal on "Sarbasadharan right" observes that in the long run the tenants will be unable to preserve what is now being given to them in the name of Sarbasadharan, and that the effect of the present doings of the officers of the revision settlement department will be the institution of innumerable civil suits in the civil courts, which will end in the ruin of the tenants. The writer is sorry to read the signs of quarrel and unrest in the present revision settlement operations.

UTKALDIPIKA,
Jan. 28th, 1911.

97. The *Utkaldipika* [Cuttack] the 23th January does not approve of the decision of the Cuttack District Board to give pecuniary assistance to the Cuttack and Jajpur Municipalities for the benefit of their dispensaries because the Cuttack District Board is so poor that it cannot afford to give anything to the municipalities in that district and because this sort of assistance is unfavourable to the cause of Local Self-Government.

GARJATBASINI,
Jan. 28th, 1911.

98. Referring to the disturbances that took place at Bombay on the 12th January on the occasion of the last Muharrum festival, the *Garjatbasini* [Talcher] of the 28th January observes that the *Bakr Id* and Muharrum festivals are turning out to be causes of danger to the public and that therefore it behoves the Government to take proper precautions against them.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 11th February, 1911.

B. S. Press—11-2-1911—682X—102—S. W.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 11th February 1911.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Prish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Brojendra Nath Ghose	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star or Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily"	Ditto	Daily	(Ditto)	Ditto.
4	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha	2,000 (circulation).
5	"Indian Nation"	Ditto	Ditto	Prish Chandra Sarbadhikari, age 41 (Editor since 1st November 1910).	500

NOTE.—Dealt with by the Bengal Special Department since 1st June 1910.

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II.—HOME ADMINISTRATION.

(a)—Police.

157. With reference to a suggestion that compensation should be paid from public funds to persons who are discharged or acquitted on the ground that the evidence against

Police prosecutions.

INDIAN NATION.
6th Feb. 1911.

them is insufficient to support a conviction, the *Indian Nation* writes:—
“The prosecuting police officer or the officer who enquires into and sends up the case for trial should always be made to bear in mind that he will incur the gravest displeasure of the authorities if the case is found to be based on insufficient grounds, but certainly the public funds should not be taxed for the failure of police cases. We think the number of cases based on flimsy or insufficient grounds will substantially be reduced, if instead of according formal sanctions, it is made compulsory for the head of the police to attach certificates, mentioning the grounds on which such sanctions are accorded, and a standing order may be issued to the effect that the police officer, a certain number of whose certificates like these will be found based on insufficient grounds by the trying Magistrates, will have to undergo departmental punishment.”

(b)—Working of the Courts.

158. In reporting the case of Hem Chandra Mukerji, who, while undergoing sentence under the Arms Act, was prosecuted

The case of Hem Chandra Mukerji of Krishnaghur.

AMRITA BASAR
PATRIKA,
1st Feb. 1911.

a second time on a charge of theft, the *Amrita Bazar Patrika* writes:—“At the Sessions trial, he was found not guilty and acquitted by the Judge, the latter observing in his charge to the Jury that the police search had been careless and perfunctory. By the bye, will the District Magistrate be pleased to make an inquiry as to why an innocent man, already in trouble, should be put to all this humiliation and indignity, not to speak of mental torture and expense? On the first day of the Sessions trial, the whole Court was moved by the spectacle of Babu Hem Chandra being brought in heavily fettered and manacled, as if he were a dangerous ruffian or dacoit. The sight touched the heart of the Sessions Judge, who was pleased to ask the prisoner as to the cause of this sort of treatment. Thereupon the latter made statement to the following effect: He said that some of the inmates of the jail had complained to him that they did not get proper and adequate food and, as their complaints on this score was not heeded, they, illiterate as they were, requested him to draft a petition for them for submission to the Magistrate. This so much disturbed the mental equilibrium of the jail authorities that they put him in irons as punishment.”

(d)—Education.

159. The *Mussalman* writes:—“The neglect of the higher training of

Higher training of University Muhammadan students in Arabic and Persian.

MUSSELMAN,
3rd Feb. 1911.

University Muhammadan students in Arabic and Persian has occupied the serious attention of the Muhammadan community for many years in the past, but unfortunately no adequate provision has hitherto been made by the Calcutta University to encourage a study of those languages.”

160. The *Indian Nation* writes:—“The proposed University at Aligarh,

University for Muhammadans at Aligarh.

INDIAN NATION.
6th Feb. 1911.

which will undoubtedly impart teachings based on the moral and ethical principles of the Muhammadan religion, will go a great way towards building up a race of God-fearing and law-abiding men. The present discontent and unrest in India are due chiefly to the system of godless education that is being imparted through the medium of Universities maintained under

the control of the State. As it is for obvious reasons impossible for the Government to arrange for education based on the principles of religion, we think each community, not to speak of the Muhammadan alone, should have its own system of education having religion as its basis. . . . We wish every community in this land would see its way to build up educational system of its own based principally on religious foundation."

BENGALER,
6th Feb. 1911.

161. The *Bengales* writes:—"We cannot congratulate the University authorities on withdrawing Burke's Reflections from our students in the present condition of things. Their open susceptible minds cannot be left as a blank in regard to political principles. It is necessary to imbue them with the right sort of principles. It is a pity, therefore, that they should be withdrawn from the eloquent and masterful guidance of one of the greatest advocates of law and order who was also the staunchest friend of constitutional liberty . . . We trust that the decision will yet be reconsidered."

(c)—Local Self-Government and Municipal Administration.

AMRITA BASAR
PATRIKA,
2nd Feb. 1911.

162. The *Amrita Bazar Patrika* writes:—"The reason why these three local bodies—the District Board, the Local Board and the Union Committee—are not flourishing

Local bodies in Bengal.

ought to be plain to common intelligence. It is all a question of money. The so-called apathy of the people will vanish the moment you entrust these bodies with more funds and more responsibilities. Imagine the pittances placed at their disposal. There were 29 District Boards in the whole province, and their total receipts from all sources amounted to Rs. 74,93,721; that is to say, on the average every District Board had something like two and a half lakhs of rupees in its hands, for the benefit of two millions of people, generally speaking! Surely this is not a sufficient inducement for men of position to devote their whole-hearted attention and energy to the administration of the affairs of a body, whose income is not larger than that of an ordinary zamindar . . . Improved District Boards are even a greater necessity than the expanded Councils, and money must be found to render them a real blessing to the people."

BENGALER,
6th Feb. 1911.

163. The *Bengales* writes:—"The efforts of the Moslem League to secure a full measure of communal representation on local bodies will, we hope, be strongly resisted."

Communal representation.

. . . The Hindus do not admit the plea of 'importance' of any community. They do not admit that the grant of the franchise should be based upon grounds of religious belief, or social superiority or inferiority. These have simply no bearing upon the administration of local bodies or of the higher legislative bodies. Lastly, it is simply absurd for the Allahabad branch of the Moslem League to endeavour to obtain the recognition of such a principle through a Municipal body."

(h)—General.

MUSALMAN,
2nd Feb. 1911.

164. The *Mussalman* writes:—"If the stability of the Indian empire depends on the contentment of the people and not on the military strength of the Government, the

Public expenditure.

European soldiers can then be easily dispensed with and Indians appointed in their place, and the enormous saving thus secured can be better utilised for the pressing needs of the people, viz., education and sanitation, the claims of which are being very inadequately satisfied by the Government."

AMRITA BASAR
PATRIKA,
2nd Feb. 1911.

165. The *Amrita Bazar Patrika* writes:—"If our Dacca correspondent

A Government subsidised paper.

is to be credited, the responsible rulers of Eastern Bengal and Assam also are negotiating for subsidizing a paper. Apart from the necessity or the wisdom of the proposed action, it presents a puzzle to the outside public. During the discussion of the last budget, the Local Government had to admit that many urgent and necessary measures had to be shelved for want of funds. And the same

Government is, we are told, going to subsidise a newspaper, which means an outlay of half a lakh or so. Has then the Eastern Bengal Government had a windfall? If so, we heartily congratulate it upon its good luck. If not, how to account for the proposed action? Can it be then that the question of 'money' or 'no money' depends on the mere wish of a ruler?"

166. The *Mussalman* writes:—"Men and women are louted away from our country under scandalous conditions, by means of false pretences and deliberate misrepresentations. This tale has been told over and again.

Religion compromised in Mauritius gaols.

These men and women who have been recruited in India in a manner hardly capable of doing credit even to cattle-breeders, are subjected, in Mauritius, to hardships and calamities which are very often due to persecution on the part of those who exploit our labour. It is quite possible that a man may be really ill and unable to complete the hard task set to him—sometimes harder than permissible under the law may have been set, or worse still the wife of an Indian may have attracted the fancy of a white overseer whose salary does not permit him to marry. In all such cases, and also in others where an Indian labourer may be at fault, an Indian labourer goes to gaol.

"The first thing done in the jail is the shaving of a Musalman's beard and the cutting off of the *Chaitan* (pigtail) of a Hindu, and then both Mussalmans and Hindus are compelled to eat food cooked by Negro-Creoles, who are Christians, in such a manner that the food very often contains matters objectionable both to Hindus and Muhammadans. Some Indians, we understand, starve themselves to death in gaols or commit suicide for fear of their religion being destroyed in Mauritius prisons. Will the Indian public remain apathetic when the majority of the population are of Indian origin, and, according to the evidence of the Superintendent of Mauritius prisons, sugar-planters often try to make the Government pay for the upkeep of Indian labourers, after the crop season is over, by successfully prosecuting them on some charge or other? In fact the majority of the prisoners in Mauritius are not real criminals but indentured labourers, who would, in the absence of the Special Labour Law, have only been civilly responsible to their employers. It should be remembered that Mauritius is not a self-governing British Colony, but a Colony with nominated legislature, and can we, Indians, do nothing to help our poor and unfortunate countrymen in that island with the assistance of the mighty British Government?"

167. The *Indian Nation* writes:—"Mr. Moni Lal Doctor, who has studied the conditions of the coolies in Mauritius very carefully, is of opinion that the system of indenture prevalent there is nothing but a civilised form of slavery. One particular grievance that these coolies complain of is that the law of the colony does not recognise the Hindu or Muhammadan form of marriage, and the only form of marriage recognised is the civil marriage registered according to the law of Europe. Mr. Doctor further assures us that the moral and social conditions of the Indian labourers who have emigrated to Mauritius are very unsatisfactory. We think the attention of both the Government and our public bodies should be directed to this matter without delay."

168. The *Bengales* writes:—"In one sense, it is Indians, both Hindu and Muhammadan, who have colonised Mauritius, and the grievances of the Indian population in such a colony are a matter of the deepest interest and the gravest moment to our people here. . . . The Indian population, both Hindu and Muhammadan, are fettered in the disposition of their property by the French law of succession. . . . What the Indian naturally wants is that Hindu and Muhammadan laws of succession should be recognized and enforced in the case of the estates of deceased Indians. The Royal Commission of 1909, itself regarded the proposal as practicable, and it is, indeed, utterly inconceivable how any one could reasonably object to it. The Indians constitute the majority of the population, and the Government is not that of French settlers, but in British hands. That ought to make the solution of the problem easy. We sincerely hope that the Government of India will, in a matter of this kind, identify itself absolutely with the interests of the Indian population."

THE EASTERN BENGAL GOVERNMENT

MUSALMAN
3rd Feb. 1911.

INDIAN NATION,
30th Jan. 1911.

BENGALURU,
4th Feb. 1911.

AMRITA BASAR
PATRIKA,
2nd Feb. 1911.

169. The *Amrita Basar Patrika* writes:—"There are always, in every country and place, petty cases which take up time and tax the energies of both Courts and *amlas*.

The arbitration movement.

They might, with the greatest advantage to all parties, be referred to Panches for arbitration. But this can only be done by the Government. Similarly, there should be both remission and reduction of stamp duty, because agreements to refer to arbitration under the law require to be stamped, and stamps are not always available in village areas. Naturally, this hampers the work of the Committee. Another difficulty is to find a local habitation for the Arbitration Boards. This, however, may be obviated, if permission were granted to hold the sittings at village schools or *pathshalas*, which are nowadays met with almost in every village.

"But while all this may be done by Government, the people and their leaders should not sit idle; they should exert their influence and authority in inducing people to have resort to arbitration in as many cases as possible. We do not say that law courts should be altogether avoided, because such a contention would be absurd on the face of it. As a beginning we should all try to have our petty differences, which make up the majority of our disputes, settled by arbitration. We all remember the efforts of the zemindary punchayet. When gradually the Arbitration Boards acquire influence and annex the respect and confidence of the people, big civil suits may also be referred to and decided by them, subject of course to the approval of the properly constituted Courts."

KYASTHA MESSENGER,
30th Jan. 1911.

170. The *Kyastha Messenger* writes:—"The jury system is in force in most of the important towns, but there are many which have not got it though they deserve it perfectly well. Take the instance of the province of Bihar. There is only one town viz. Patna, where the jury system of trial in sessions cases is in force. Bhagalpur and Muzaffarpur which, like Patna, are seats of the Commissioners of Divisions, deserve it on that very ground for we find that less important towns of Bengal such as Burdwan, Hooghly, and Dacca have got it, perhaps for that very reason. If, however, importance be given to the criminal occurrences of a place our own town, Gaya, will be found to be one of the most deserving of the Bengal towns. There is no reason why all such towns should not have that system introduced.

The jury system.

"We hope the subject will be taken up by the representatives of Bihar in the Local Council."

HINDOO PATRIOT,
4th Feb. 1911.

171. The *Hindoo Patriot* writes:—"The superior position of the Secretary of State would have been more logical if his salary and the expenditure of his office were given from the British exchequer as is the case with the Colonial Office. The affairs of India are sure to receive more attentions of the Members of the House of Commons if the resources of the people whom they represent had to be taxed."

The Secretary of State.

MUSALMAN,
3rd Feb. 1911.

172. The *Mussalman* writes:—"We are afraid His Excellency the Viceroy has not been well-advised in refusing to accept the address of welcome, which the Central National Muhammadan Association proposed to present to him on the occasion of his assumption of the great office of the Viceroy and Governor-General of India. His Excellency conveys to the Association 'his high sense of appreciation of their kind intention,' but His Excellency is so much immersed in public business that it is impossible for him 'to receive any further addresses of welcome.' We do not underrate the pressure of work on the Indian Viceroy, but we are unable to seriously take the statement that His Excellency could not have found time to receive the proposed address, if he were really anxious to do so. It was only the other day that His Excellency received an address from the Indian Association, and the Central National Muhammadan Association followed in its wake. The refusal of His Excellency constitutes a slight not only on the Association in question, but on the Muhammadan community at large. His Excellency, we are informed, did not accept the proposed address of the Muhammadan Literary Society on the ground of its being a non-political body, and now His Excellency refuses to receive the address of the Central National Muhammadan Association which is a political body, on account of his being immersed in public business. The Muhammadans have, under the circumstances, cause to

The Viceroy and the Central
National Muhammadan Asso-
ciation.

complain of His Excellency's being discourteous to the community. The popular verdict will be that His Excellency's action has been inexpedient if nothing else."

Head lines.

173. The *Bengalee* writes:—"We had the following in yesterday's 'Statesman';

BENGALUR,
2nd Feb. 1911.

DACCA CONSPIRACY CASE.

HOW TO DRIVE OUT THE ENGLISH.

We have no hesitation in saying that the last head line is positively mischievous and should not have been permitted in the columns of any respectable newspaper—much less of one avowedly semi-official in its character."

174. The *Bengalee* writes:—"Not to speak of the moderates—and in that name we include the overwhelming majority of the educated community in this country whose alle-

Self-Government.

giance to the British connection has never been and can never be questioned, and whose appreciation of the blessings which England has conferred on India is absolutely genuine—even the handful of persons so often labelled "irreconcilables" will, we venture to think, be compelled to abandon their present attitude the moment they recognize that the true end of British policy in India is to prepare the conditions for the eventual grant to her people of Self-Government on the Canadian model. That this is the true and the only end of the policy which British statesmanship has been following in this country, we have not the least doubt; but it is not the end which is consciously pursued by many of our officials, while even the highest officials have sometimes gone to the length of deprecating this ideal."

BENGALUR,
2nd Feb. 1911.

175. The *Bengalee* publishes the following extract from a letter of its

A grievance of Ramporehat people.

Ramporehat correspondent:—"The range of the target shooting exercise by the Railway Volunteers lies across a public thoroughfare which forms one of the two principal means of egress and ingress to the town on the west side. All communication and traffic have to be suspended for hours together whenever this exercise goes on."

On this the journal comments as follows:—"We desire to draw the attention of the authorities to the grievance referred to by our correspondent, and hope they will take steps to remove it. It is a serious grievance and obviously causes a good deal of hardship."

BENGALUR,
2nd Feb. 1911.

176. The *Amrita Bazar Patrika* reports that a large quantity of the salt obtained as a by-product of saltpetre is destroyed by order of the officers in the salt department.

Destruction of salt.

"It is now an admitted fact" says the journal "that salt is a valuable manure for certain kinds of crops. That it is a valuable food for the cattle, there is no dispute. But, the poor raiyat cannot feed his cattle or manure his field with salt on account of its cost. If the salt said to be annually thrown into the water is issued to the raiyats at a nominal price, it may benefit the cattle and the land."

AMRITA BAZAR
PATRIKA,
2nd Feb. 1911.

177. Referring to the system of separate electorates for Muhammadans

Special Muhammadan elec-
torates.

the *Amrita Bazar Patrika* writes:—"The Government dictates and the people obey. That is the rule not only in India but also in all free countries.

AMRITA BAZAR
PATRIKA,
2nd Feb. 1911.

In the matter under discussion, Government, however, surrenders its power to the Mussalmans. Even if the supreme authority in the land be opposed to the privilege of special representation as His Excellency evidently is, the Government cannot meddle with it, unless the latter of their own motion are pleased to forego it. That is the declaration of the Home Member. The Muhammadans can thus snap their fingers both at the Hindus and the Government in the matter of special representation with impunity. From this point of view they have to be congratulated on the lift they have got; for whatever political privilege they secure will, in due course, be shared in by the entire Indian community, they being only a part of the same."

178. The *Bengalee* writes:—"The daily *Hitabadi* had been in existence for nearly seven years, and during the whole of this time it had done useful and valuable service

The daily *Hitabadi*.

BENGALUR,
2nd Feb. 1911.

to the community and the Government alike. Its disappearance from the field of journalism will, therefore, be deplored by our countrymen, and its loss will not be easily made good. With regard to the article itself, it is a pity that it was not submitted to a judicial tribunal for its opinion, and that the paper was not afforded the opportunity of explanation or defence. This is the weakest point in the new Press Act, that it invests the executive with a discretion which ought to rest with a judicial tribunal, and which should be exercised in a judicial manner after careful consideration of all arguments that may be adduced on the one side and the other. To ask a newspaper to furnish security is practically to pronounce its doom. For a paper with a security deposited, which might at any time be forfeited, must feel that its independence is gone and its function as the faithful exponent of public opinion has disappeared. Nor should the fact be overlooked that, from a purely business point of view, a journal working under such a condition must cease to inspire public confidence and the confidence of the advertisers upon whose patronage much of its financial position depends. We cannot help thinking that the proprietors of the *Hitabadi* had, in these circumstances, no other alternative left to them but to stop the paper; and it is worthy of note that these are the only considerations which have influenced their decision in this case."

AMRITA BAZAR
PATRIKA,
3rd Feb. 1911.

179. In connection with a resolution moved in the Bombay Council to the effect that the Governor in Council should take steps to secure to Mahars and other depressed

Depressed classes.

classes, equal opportunities with His Majesty's other subjects in the matter of education in public and aided schools and of appointments in the public service, the *Amrita Bazar Patrika* remarks:—"The Hon'ble Mr. Sharp justly observed that Government could not do much beyond expressing sentiments of equality and leaving them to be applied, as far as possible, in accordance with circumstances and general expediency."

INDIAN EMPIRE,
31st Jan. 1911.

180. The *Indian Empire* writes:—"So far as we can see, there is reason (*sic*) for fanatical and lawless outbursts of Muhammadan mobs. Just fancy, the unlawful and unjustifiable

Muhammadan rowdism.

acts of a few hair-brained, irresponsible youths led the Government to forge new fetters for the whole nation, and the Anglo-Indian community to raise the alarmist cry of the Empire being in danger. And while all this was going forward certain well-known leaders of the Muhammadan community went so far as to threaten the Government that they were the guardians of the frontiers, their co-religionists all the time continuing to harry those frontiers in the most uncompromising manner. The goal of such threat—even in the face of the frontier outrages—was to induce the authorities to play into their hands and to grant them concessions of an exclusive nature. Indeed, the spectacle was witnessed that while the Hindus—for the undoubted faults of a microscopic minority—were being suspected and distrusted, the Muhammadans came in to be patted and fêted, though in education and attainments they were far inferior, though their claims to special treatment were altogether *nil* from their past and present conduct. But what was the inevitable result of this surrendering to the clamour and threats of the Muhammadan community? Why, on the one hand the Hindu majority was sorely disappointed, the other minorities began to formulate claims and create disturbances, where in the absence of any special treatment of the Muhammadans everything would have passed off without a hitch, and no grounds for complaint would have arisen. Nor was this all. The grant of concessions and special electorates in the matter of representation encouraged interested parties to busy themselves in creating an impression among the masses who are, unlike the Hindus, alike illiterate and fanatical, that the *Sirkar* was in their favour. We remember that during the height of Muhammadan outrages in Jamalpur and elsewhere in the new province low class Muhammadans were known to justify their conduct with the argument that the *Sirkar* had not only given the government of the province to their Nawab of Dacca, but had ordered the police not to interfere with Muhammadans in making converts of Hindus, marrying Hindu widows under the *Nika* form, so on and so forth. The same impression evidently prevails now owing to the special treatment accorded to Muhammadans."

Proceeding to discuss the attitude of the Muhammadans in the Barabazar disturbances, the journal adds:—"Evidently the mob had formed a preconceived

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idea of non-interference from the police or they would not have possibly launched on such a career of wanton loot and assault, when along with every citizen of the metropolis they knew the strength of the police, the weapons they carry and the presence in the Fort of troops."

181. The *Amrita Bazar Patrika* writes:—"It is rather inconceivable why and how Government appears to be indifferent to that ever-present menace to the peace of the

The Pathan element.

country—the Pathan element. There is no tract in the wide Indian continent which is free from this pest, whether in the north or in the south, whether in the east or in the west, and what is better there is not a tract in which the turbulence and rowdyism of the Pathan does not give rise to crime and violence. Even in the remotest villages, Pathan hawkers and money-lenders not only terrorize the peaceful inhabitants, but are often found to perpetrate heinous crimes such as dacoity, robbery and the like. And again and again have their misdeeds been brought to the notice of the authorities, in the hope of a satisfactory solution being come to, but in vain."

AMRITA BAZAR
PATRIKA,
1st Feb. 1911.

III.—LEGISLATION.

182. The *Bengalee* writes:—"The Seditious Meetings Act, the Press Act and the Criminal Law Amendment Act have produced the deplorable consequences they have produced, not because the existence of these laws has in an occult manner affected men's nerves, but because behind these laws men recognize the existence of a set of ideals and tendencies which, in their practical operation, cannot fail to vitally affect the growth of public life and the exercise of legitimate constitutional rights. That the executive, rather than the judiciary, is to judge what is or is not sedition, that the methods of open trial are to be departed from, that the speakers, writers or Samities upon whose actions (using that term in a sense comprehensive enough to include speeches and writings) the executive officer is to pronounce his *ex parte* judgment are not to be allowed any opportunity to explain their conduct, are some of the ideas common to all the laws which have recently been enacted for dealing with sedition and anarchy, and these are all ideas which the public hold to be prejudicial in the highest degree to their interests. If sedition had been properly defined in these Acts, and if the principle that no man is to be convicted or punished before he has been afforded an opportunity of explaining his conduct, and a competent judicial tribunal has found him guilty, had not been departed from, the laws would have affected only the handful of persons who have been associated with the seditious propaganda. But precisely because neither the one nor the other has been done, no one feels safe."

The Restrictive Measures.

BENGALUR,
3rd Feb. 1911.

The Factories Bill.

183. The *Bengalee* writes:—"It is now tolerably evident that the Government will carry the Indian Factories Bill in the teeth of the weighty opposition of practically every Member of the Council who knows anything of the conditions of factory labour. We refer to the vital principle of the Bill, that relating to the restriction of the hours of work of adult male labourers. It must be added that in this matter the Government is acting directly contrary to the recommendations of the late Factory Commission."

BENGALUR,
2nd Feb. 1911.

Registration of charities.

184. The *Bengalee* writes:—"The Hon'ble Mr. Ibrahim Rahimtulla has introduced an important private Bill into the Bombay Legislative Council, the object of which is to secure an adequate measure of protection for beneficiaries under charitable endowments. The Bill is of limited scope, in that it does not provide for religious endowments. . . . The provisions of the law in the case of an alleged breach of any express or constructive trust created for public purposes of a charitable nature, apply equally to a trust of a religious nature. If the provisions as to the former require amendment, so do they as to the latter. We regret, therefore, the very narrow scope of Mr. Rahimtulla's Bill. Sir George Clarke referred to the Bill as referring to a matter of real public interest, and its introduction into the Council as emphasising the reality of the new powers conferred upon the Councils. That is undoubtedly so. We

BENGALUR,
4th Feb. 1911.

rejoice to note that in Madras and in Bombay, non-official Councillors have come forward to promote this most useful legislation, and we look forward hopefully to their example being followed elsewhere."

BENGALURU,
1st Feb. 1911.

185. The *Bengalee* says that although there has been an increase of nearly Rs. 4½ lakhs in the realizations under the Indian Cotton Duties Act in Bombay, this

The cotton duties.

increased production is not to be taken as indicative of prosperity, because the issue of cloth from the mills does not necessarily mean sales, for as the result of excessive production the piece goods market is overstocked. But the cotton duties continue to be levied all the same. The actual conditions of the cotton industry would thus seem to afford a practical reason for doing away with the Duties which, as has been repeatedly pointed out, are open to other and more serious objections on the ground of fiscal justice to India.

VI.—MISCELLANEOUS.

BENGALURU,
4th Feb. 1911.

186. Commenting on the conviction of Mylius the *Bengalee* writes:—

Libelling the King.

"Public opinion seems to be unanimous that His Majesty acted very properly in taking notice of this libel, and the conviction of the libeller and the sentence passed upon him will be received with great satisfaction in all parts of the King's wide Empire."

BHARHAT,
3rd Feb. 1911.

187. The *Beharee* writes:—"The prejudice against the Indian students

Indian students in England.

in England seems to be still growing, in spite of all the elaborate measures taken for their care by the India Office The College and the University authorities appear to be inexorable in their attitude The *Manchester Guardian* notices a growing tendency on the part of British students to deny to their Indian fellows a full share in their corporate life, and this is apparently tolerated by their authorities. This is most noticeable in Oxford where the advent of the Rhodes scholars has introduced some of the race and colour prejudices of American and the British Colonies. In Edinburgh University, Indian students, says the *Manchester Guardian*, are placed under some irksome disabilities. The University and the College authorities require Indian students to produce credentials from English householders, which may, for a perfect stranger to England, be very difficult to obtain. Besides these grievances, there are other troubles. They are refused admission in boarding houses, their movements are generally followed by Scotland-yard men. The outlook, in short, is gloomy, and is fraught with grave danger. If the present state continues, Indian students may be obliged to go over for their education to the Continent and America, where the risks of contamination are certainly far greater. Certainly the India Office, which has been befriending the Indian students in a practical manner, can do something to allay the distrust and suspicion. It is essential that our students there should see the best of English life and society. So long as the present policy of cold-shouldering continues, this obviously is impossible."

G. C. DENHAM,

* Spl. Asst. to the Deputy Insp.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,

9, ELYSIUM ROW,

The 11th February 1911.

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